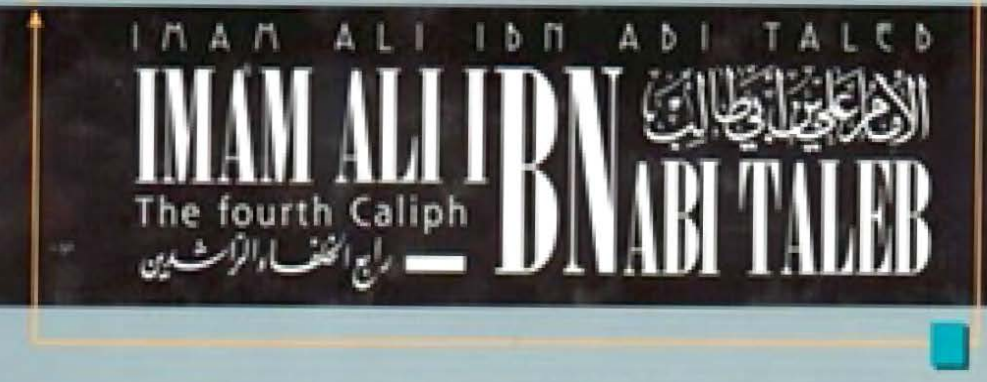
IMAM ALI IBN ABI TALEB

The Fourth Caliph



By: Mohammad Redha
Former librarian of Fouad the 1st University

Interpreted by
Mohammad Agha

Dar Al-Kotob Al-Ilmiyah
Beirut - Lebanon

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الطبعة الأولى

١٤٢٠هـ - ١٩٩٩م.

دار الكتب العلمية

بيروت ـ لبنان

العنوان : رمل الظريف، شارع البحتري، بناية ملكارت
تلفون وفاكس : ٣٦٤٢٩٨ - ٣٦٦١٢٥ - ٦٠٢١٣٣ (١ ٩٦١) ٠٠
صندوق بريد: ٩٤٢٤ - ١١ بيروت - لبنان

DAR al-KOTOB al-ILMIYAH

Beirut - Lebanon

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P.O.Box : 11 - 9424 Beirut - Lebanon

ISBN 2-7451-2532-X

http://www.al-ilmiyah.com.lb/
e-mail : sales@al-ilmiyah.com
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In the Name of Allah the Most Gracious the Most Merciful

Introduction of interpreter

As the writer of this book said "Moslems have so far longed for a sufficient and good biography that covers the life of Imam Ali Ibn Abi Taleb, may Allah honours him; his efforts, virtues, caliphate speeches, sayings and wisdoms. And, as an interpreter of this book, I cannot but say that Mohammad Redha, gave a very good account of the life and activities of Imam Ali, for whom may Allah's good pleasure is prayed.

In addition to his pioneering role in Islam, as the first one te embrace Islam as religion, Imam Ali, may Allah honour him, offered great sacrifices and fought for the victory of Islam since he was a young and continued to fight deviationist trends inside Islam; and he was a true example of the Moslem who devotes himself and his life for the religion of Islam and its sublime message.

He was raised by the Prophet , to whom may Allah's blessings and peace be granted, and gained from his great morals and manners. He also kept the Prophetic traditions by heart.

He was the son in law of the Messenger of Allah's to whom may Allah's Blessings and peace be granted, husband of Fatima, daughter of the Messenger of Allah, and the father of the two pious sons, Al-Husan and Al-Hussein.

Imam Ali, may Allah honours him, was austere, ascetic and pious. There qualities are the qualities of great men of religion who care for the afterworld not for the world, for the pleasure of Allah, the great and the Almighty, not for the pleasure of creatures.

All the treasures of the world could not tempt him. He remained faithful in the purity of Islam and the truth of the sublime message of the Prophet

Mohammed, to whom may Allah's Blessings and peace be granted.

Imam Ali's miracles are known for all Moslems and his courage is also known. He is actually the man of courage and wisdom.

Prophet Mohammed, to whom may Allah's Blessings and peace be granted, said:

"Ali is part of me and I am part of Ali."

And He also said: "I am the city of knowledge and Ali is its gate."

The life of Imam Ali, may peace be upon him, was full of energetic and lively events and he was very energetic and lively. He was able to live up to the level of those events to protect Islam from division and disunity. The disputes and conflicts during and before his caliphate and the way with which he dealt them are evidence of his wisdom and care to rescue Islam and Moslems from the dangers that threatened them from the very inside.

He never sought division, but unity and cohesion inside Islam and among Moslems . He never sought power for the sake of power, he rather sought to set Islam and Moslems on the right course which is based on both the Glorious Quran and al-Sunna (The prophetic tradition).

Imam Ali, may Allah honour him, was a true faithful in the message of Islam and a strong advocate of the Quram and prophetic tradition. He believes the faithful is powerful through his deciseveness and leniency, through his belief and conviction; care and knowledge; knowledge and patience, reverence and worshipping, endurance and poverty, patience and hardship, demand in honest manner, activity with righteousness and through shunning greed.

"O, son! Make yourself a scale between others and yourself. Like for others as you like for yourself. And hate for others what you hate for yourself. Don't do injustice as you don't like to be done injustice!.

This is the recommendation of Imam Ali, may peace be upon him, to his sons...

This book, which is the book of the fourth orthodox Caliph, is a rich account of events and episodies that show an important period in Islam, It is the period of tragedies and sorrowful developments that tore Moslems and Islam into apart.

Imam Ali, may Allah honour him, struggled to unite Moslems on the basis of truth and right and he paid his own life for this great cause; as his two sons Al-Hasan and Al- Hussein, for whom may Allah's good pleasure is prayed did after him

Mohammad Agha

In the Name of Allah the Most Gracious, the Most Merciful

Introduction

Praised be Allah and may Allah's Blessings and peace be granted to the Messenger of Allah.

So and so: This is the biography of the Commander of Believers, Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, the fourth orthodox caliph, the cousin of the Messenger of Allah, his foster son and his son in law. He is the father of the two pious sons al-Hasan and al-Hussein. He was the first one to embrace Islam and the most precedent in faith. He is a prominent man of religion and the most courageous and a holy war fighter. He is the Imam of the pious, the example of the ascetics, the greatest outspokesman and the most hard working scholar who fought for the victory of Islam since his early age till his demise. He took part in all battles and raised their banners and did well, and he was true and honourable. He fought polytheists and defeated enemies. His reputation is a torch of guidance, faith and loyalty till the end.

Moslems have so far longed for a sufficient and good biography that covers his life, efforts, virtues, Caliphate, speeches, sayings and wisdoms, without boring deliberation or distorting summarization.

Praise be to Allah, who guided me into the right path and helped me succeed to highlight this good work. And I beseech Allah, to whom belong Majesty and Might, that this work gives the benefit to history and knowledge as well as to all Moslems. O, Allah, I beseech you; the Almighty Allah, Be He exalted, Amin.

Mohammad Redha

Ali Ibn Abi Taleb

For whom May Allah's good pleasure is prayed
The Fourth Caliph
The history of his life
(600 - 661 A.D.)

Ali Ibn Abi Taleb Ibn Abdul-Muttaleb, the cousin of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was born in the year 600 A.D. in Mecca. The mother of Ali is Fatema, the daughter of Assad Ibn Hashem. His title is «Abu al-Hasan». He was the son-in-law of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He was the husband of Fatima, the daughter of the Prophet and the father of the two pious sons.

He was the first Hashemite to have been born for two Hashemite parents. He was the fourth Caliph and the first Hashemite Caliph. He was one of the men of religion and wise scholars. He also was one of the most courageous men and a prominent ascetic known at his time. He was outspoken. When he embraced Islam he was still a boy. He became Moslem at 10. He was younger than Ja'far, Aq'eel and Taleb.

The Prophet, to whom may Allah's Blessings and peace adopted him before revelation descended to him because Quraish was hit by a severe crisis. Abu Taleb had many children but with no money. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, took Ali with him and took care of him. Al-Abbas took Ja'far and took care of him to make it easy for Abu Taleb to take car of other children. Ja'far remained with Al-Abbas till he embraced Islam and left his home.

He immigrated to Medina, took part in Badr, Uhod, al-Khandaq battles. He also attended at Radwan pledge of allegiance and all other events with the Messenger of Allah, to whom may Allah's Blessings and peace be granted,

except Tabuk.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, entrusted him to take care of his family. He did well, showed great acts and left great impression.

The Messenger of Allah, to whom May Allah's Blessings and peace be granted, granted him the banner of Islam in many battle.

The Messengers of Allah also made brothers to him twice. The Prophet made brothers between the immigrants and then between the immigrants and al-Ansar (the supporters after immigration. In both times he told Ali: You are my brother in the world and in the afterworld. He also was one of the ten men who were preached for al-Jannah, paradise. He was one of the revelation writers.

He reported some (586 prophetic traditions)..

His wives

His wives were:

(1) Fatema, the daughter of the Messenger of Allah, to whom May Allah's Blessings and peace be granted,

(2) Khawla, the daughter of Ja'far Ibn Qais Ibn Mussalama,

(3) Laila, the daughter of Mas'oud Ibn Khalid,

(4) Omm al-Banin, the daughter of Hezam Ibn Khalid,

(5) Omm Walad,

(6) Asma' the daughter of Anis al-Khatha'mieh,

(7) Al-Sahba' (Omm Habib the daughter of Rabe'a),

(8) Omama the daughter of Abi al-A'ss Ibn al-Dabe' Ibn Abd al-Izza, her mother Zainab, the daughter of the Messenger of Allah, and her mother Khadija the daughter of Khwailid,

(9) Omm Said the daughter of Orwa Ibn Masou'd,

(10) Muhayat, the daughter of Omru' al-Qais Ibn Uddai.

His wife Fatema, the daughter of the Messenger of Allah

Fatema is the lady of world women bar Maryam (Mary), the daughter of Omran, to whom may Allah's Blessings and peace be granted. Her mother is

Khadija, the daughter of Khwailid. She, Fatema and Omm Khaltoum were the youngest among the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Fatema was the most lovable person to the Prophet, to whom may Allah's Blessings and peace be granted. He married her to Ali after Ohud Battle. She was fifteen and five months when she became the wife of Ali.

Ali, for whom May Allah's good pleasure is prayed, went to the Messenger of Allah, to whom May Allah's Blessings and peace be granted, he sat before him to propose for marrying Fatema, but he couldn't speak for the reverence he had for the prophet, to whom may Allah's Blessings peace be granted.

The Prophet, to whom may Allah's Blessings and peace be granted, told him: Why have you came?

Ali kept silent.

The Prophet, to whom may Allah's Blessings and peace be granted, said: You might have come to propose to marry Fatema.

Ali said: Yes.

He said: What do you have as a dowry for marrying her?

He replied: I swear by Allah! I don't have anything. O, Messenger of Allah.

He said: What have you done with the shield that I gave to you before?

He replied: I still have it. I swear by Allah, it is not so good. It is not worthy for more than 400 dirhams.

He said: I accepted your marriage with Fatema. Go and bring the shield, it is Fatema's dowry.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, told Ali at his marriage's night: «Don't meet her till I see you. Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, went to Ali and asked him to bring water. He abluted and then poured the water (by which he abluted) on Ali saying: O, Allah may thee bless both of them and their children.

Ibn Ishaq said: I was told by a reliable source that the Messenger of Allh, to whom may Allah's Blessings and peace be granted was very jealous. He did never accept marrying his daughter to a fellow wife.

Al-Mussawar Ibn Makhrama said: I heard the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saying as he was on the pulpit: Bani Hisham (Family) requested me to marry their daughter to Ali

Ibn Abi Taleb. I don't accept this. I don't accept this. I don't accept this except if Ali Ibn Abi Taleb wanted to divorce my daughter and marry theirs. She is part of me. I doubt what she doubts and I am hurt of what hurts her.

Fatema passed away six months after the demise of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. The first coffin covered by Ali during Islam was hers. Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, performed prayers on her. She recommended to be buried at night. He did this: Ali, al-Abbas and al-Fadl Ibn al-Abbas.. She died at 29.

It was reported that Ali, may Allah honour Him, said prayers at the burial of Fatema as if he was making a confidential talk to the Messenger of Allah, to whom may Allah's Blessings and peace be granted; at His tomb: «Peace be upon you, O, the Messenger of Allah, on behalf of your daughter and on my own; your daughter who is descending to your vicinity so swiftly... O, the Messenger of Allah! My patience was smaller than your loss; but I have commesiration in your departure and in your great calamity».

I descended to bury you in your tomb, and your soul flooded between my neck and chest. «We are for Allah and we return to Him». You have restored the deposit and you have taken the hostage. As for my sorrow, it is everlasting and my night remains very dark till Allah chooses for me «Your home» in which you are residing. Your daughter will tell you about the nation. You may ask her and know about the news. So, the time that has passed is not long and your memory is still alive. May peace be upon both of you. My salute (peace) is a salute of farewell. It is not for only saying it or for boredom, if I leave, this is not for non-patience, and if I stand up, it is not for bad intention on what Allah hath promised the patient».

His sons and daughters

- Al-Hasan, al-Hussein, Zainab al-Kubra (Senior), Omm Kalthoum al-Kubra (Senior) (Fatema, the daughter of the Messenger of Allah, is their mother).

- Mohammad al-Akbar (Senior), Ibn al-Hanafieh, his mother is Khaula..

- Obaidullah and Abu Bakr (their mother is Laila).

- Al-Abbas al-Akbar (Senior), Othman, Ja'far al-Akbar and Abdullah (their mother is Omm al-Banin).

- Mohammad al-Asghar (Senior), (his mother is Omm Walad).

- Yehia and A'oun (their mother is Asma' the daughter of Omais).

- Omar al-Akbar and Ruqqaya (their mother is al-Sahba).

- Mohamad al-Awsat (His mother is Omama).

- Omm al-Hasan and Ramlat al-Kubra (their mother is Omm Sai'd).

- Omm Hani, Maimona, Zainab al-Sughra, Ramlat al-Sughra, Omm Kalthoum al-Sughra, Fatema, Omama, Khadija, Omm al-Keram, Omm Salma, Omm Ja'far, Jumana, Nafisa, and another daughter who was not named, (their mother is Muhayat).

Ibn Said said in his book (Tabaqat): The sons and daughters of Ali Ibn Abi Taleb are: Fourteen males and nineteen females.

Embracing Islam by Ali,

for whom may Allah's good pleasure is prayed

The reason for his embrace of Islam was that he went to the home of the Prophet to whom may Allah's Blessings and peace be granted, and found him with his wife Khadija, for whom may Allah's good pleasure is prayed, performing prayers.

He said: What is this?

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: This is the religion of Allah, which He hath chosen for Himself and sent it to His Messenger. I call you to Allah, the Only God, who Hath no other partner. And I call you to worship Him and to disbelieve in the Lat and Ezza (pre-Islam gods). Ali, may peace be upon him, told him: This is a matter I have never heard about before. I am not going to judge on this till I talk to Abu Taleb.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, disliked to declare publicly his secret before he knew his opinion. So, he told Ali: O, Ali, If you don't become Moslem, keep it as secret. Thus, he stayed for one night thinking. Then, Allah, Be He exalted, guided him to Islam. Next day, he went to the Messenger of Allah, to whom may Allah's Blessings and peace be granted; and saluted him and he embraced Islam there.

Ali Ibn Abi Taleb, for whom may Allah's good pleasure used to keep his embrace of Islam fearing of his father till he knew and ordered him to remain firm on his faith in Islam. Then he declared his embrace of the new religion, Islam. But, Abu Taleb (his father) did not quit his father's religion. The Shi'ites say: «He embraced Islam late in his life».

Anas Ibn Malek said: «The Messenger of Allah, to whom may Allah's Blessings and peace be granted, was sent as a prophet on Monday and Ali

embraced Islam on Tuesday, at 10. And it is said at nine. He never worshipped the idols for he was very young.

His immigration

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, stayed in Mecca after his companions immigrated to Medina awaiting the coming of Jebrel, may peace be upon him. He ordered him to leave Mecca with Allah willing to immigrate to Medina.

When Quraish met and plotted compiracies against the Messenger of Allah, to whom may Allah's Blessings and peace be granted, Jebrel, may peace be upon him, ordered him not to stay for another night at home. Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, summoned Ali Ibn Abi Taleb and asked him to sleep in his place (on his mattress) and to cover himself with his green gown. Ali did what the Prophet asked him to do. Then, the Messenger of Allah, to whom may Allah's Blessings and Peace be granted, went out as Quraish men were standing at his door. Thus, people continued to immigrate. The last one who went to Medina was Ali Ibn Abi Taleb, may Allah honour him. He stood fast on his faith in Islam. When the Messenger of Allah, to whom May Allah's Blessings and peace be granted, ordered him to stay on his mattress, he told him: Quraish won't search for me so long as they see you on my mattress. So, Ali lay on his mattress. Quraish men looked at the mattress of the Messenger of Allah, to whom May Allah's Blessings and peace be granted, and they saw somebody (Ali) on it. They thought he had been the Prophet, to whom may Allah's Blessings and peace be granted. When the sun rose, they saw Ali there. They said: «Had Mohammed gone away, Ali would have been with him. So, Allah got them into confusion and did not let them search for the Prophet when they saw ALi.

Ali, for whom may Allah's good pleasure be granted, said: «When the Messenger of Allah, to whom may Allah's Blessings and peace be granted, went away to Medina as immigrant, he ordered me to stay behind so as I could return the deposits that people gave to him. For this, he was called al-Amin «The Reliable».

I stayed for three days during which I used to appear. I was present all the time. Then, I went out and followed the path of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Then, I arrived at Bani Amre Ibn A'ouf as the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was staying. I visited Kalthoum Ibn al-Hadm, where there was the home of the Messenger of Allah, to whom may Allah's Blessings and peace granted».

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, left going to Medina. He walked at night and hid during the day till he reached Medina. When the Messenger of Allah, to whom may Allah's blessings and peace be granted, was informed about Ali's arrival, he asked companions to summon him. They told him: «O, the Messenger of Allah, he cannot walk!» Then, the Prophet, to whom may Allah's Blessings and peace be granted, went to him, when he saw him he embraced him, and he cried when he saw his swollen feet. Ali's feet were bleeding. The Prophet, to whom may Allah's Blessings and peace be granted, spit into his own hands and anointed his two feet and supplicated to him for recovery. He never complained about them.

His constitution

Ali, for whom may Allah's good pleasure is prayed, was compact, not tall, with a broad white beard. He did never dye his beard. Only one time he used henna, but then never. He was hairless with big belly and broad shoulders. He also was with muscles and big legs. His sight was sharp and he got strong arms and hands. He used to trot if he went to battles. He was brave and always victorious in fight against foes. He always kept a smile on his face.

His Clothes

Khalid Ibn Ommaya said: I saw Ali with his loincloth reaching his knees.

Abdullah Ibn Hazil said: I saw Ali with an odd shirt which reaches his finger tips if he extended it and reaches his elbow if he folded it.

A'taa Abi Mohammad said: I saw Ali dressed in an old shirt.

He used to be dressed in a loincloth with patches. He was told so. But, he said: It makes hearts fear and believers take it as example. It is said that he, for whom may Allah's good pleasures is prayed, was seen going out of his home with two gowns; a loincloth reaching to the knee and another one which is lifted, close to it with a stock, walking in the souks preaching people to be pious and to fear Allah, and to be fair in their sales.

He used to say: Be fair in scales! Don't blow the meat.

He, for whom may Allah's good pleasure is prayed, bought a long shirt for four dirhams. The tailor extended the sleeve but he ordered him to cut it from behind its fingers..

Hormuz said: I saw Ali with a black band with long sides I don't know which one was longer the front or the back one... (He meant turban).

He also said: «I saw Ali with a black turban which he extended between

his two hands and behind».

Ali, for whom may Allah's good pleasure is prayed, said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, told me: If you loinclath was long you can wrap it as a sash and if was short you can use it as a wrapper. His head-cover (cap) was fine. He used to tie it from the left side. His seal at al-Sham accord was engraved with «Mohammed the Messenger of Allah». And the phrase «Allah the One and Only» was also engraved on his seal.

Mou'awya told Derar al-Sedai': Describe Ali to me!

He said: O' Commander of Believers, Pardon me.

He said: Describe him to me!

He said: If it is a must?! I swear by Allah, he was far-sighted and strong man. He used to be decisive and fair in judgment. He was fich in knowledge and wise in opinion. He was not fond of life's temptations; and he liked to stay at night alone. He possessed ideas in length; and he liked dresses in short and food which is coarse. He was one of us; who answers if we asked him and gives us prophecies if we wanted him to tell us. And we, I swear by Allah, with his closeness to us and intimacy, find it very difficult to speak with him out of fearing him. He glorifies the men of religion and makes good ties with the poor. He doesn't back the strong in his evil nor he deminishes the weak's faith in his fairness.

I acknowledge, I saw him in some of his attitudes, as the right covered the world with its darkness and as stars disappeard, holding his beard complaining like a sound man, but crying like as a sorrowful one.

He said: O, world! Tempt me not, tempt others?

How far? I divorced you by three times irrevocably! Your life is short and your menace is little. Ah, Ah! How little food is! How faraway travel is! And how lonely I am on my road!!

Mou'awya wept and said: May Allah hath mercy on Abu al-Hasan. He, I swear by Allah, was so.

He asked Derar: How is your sadness on him O, Derar?

He said: My sadness is that of the woman whose husband was slain at her home.

Al-Hasan Ibn Abu Al-Hasan said as he was asked about Ali, for whom may Allah's good pleasure is prayed. He answered: «Ali, I swear by Allah, was a right arrow of Allah against his enemy and the true guide of this nation and its virtue. He was precedent in his favours and in his relation with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He was active in executing Allah's order. And he was never blamed in the

religion of Allah, to whom belong majesty and might, and never allowed anybody to embezzle the funds of Allah, to whom belong majesty and might. He reverened Quran and gained its prosperous paradises. That is Ali Ibn Abi Taleb.

His austerity, asceticism and piety

Ammar Ibn Yasser, for whom may Allah's good pleasure is prayed, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, told Ali: Allah hath ornamented you with an ornament that He hath never ornamented the people with one like it. It is the ornament of believers with Allah; asceticism in the world. He made you not harmful for the world and made the world not harmful to you. And He made the poor continuous followers for you. You accept them and they accept you as Imam ıor them.

Ali, may peace be upon him, said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: O, Ali! What are you doing if people shun acting for the after-world and were attracted to the world, worked for their interests; and loved money very much, and neglected the religion of Allah, but used it as cover and used Allah's wealth as authority?

I said: I quit them and follow you till I catch you up Allah willing.

He said: You are true. O, Allah! Let him be so!

Ibn al-Tayah came to him. He said: O, Commander of Believers: Bait el-Mal (Moslem Treasury) has been full of money, silver and gold!!!

He said: Allahu-Akbar (Allah is greater). Then, he went to Bait el-Mal saying: O', white and yellow (silver and gold) tempt me not. Tempt others! He distributed all of them to Moslems. Then, he ordered that Bait el-Mal be cleaned and then he performed two prostrations in it.

Once he went into Bait al-Mal and saw something. He said: I don't want to see anything here as people see it. Then, he ordered it be distributed to Moslems. He also ordered Bait al-Mal be cleaned and then he performed prayers and slept in it afternoon.

He, for whom May Allah's good pleasure is prayed, purchased a shirt for three dirhams as he was caliph. He cut its sleeves from the point of wrists. He said: Praised be to Allah, this is from it.

Ali Ibn Rabe'a said: Ali had two wives and each day he bought meat by half a dirham for each one.

Ali, for whom may Allah went to Fatema, al-Hasan and al-Hussein.

He saw them weeping (His two sons). He asked: Why do you cry?

She said: Hunger. Then, he went out and found a dinar in the souk.

He went back to Fatema and told her that he had found a dinar.

She told him to go to so-and-so to buy flour. He went and bought flour. The seller did not take the dinar, but he gave him the flour. Then, Ali went back to Fatema. She told him to go to so-and-so the butcher to buy meat by one dirham. He went and mortgaged the dinar for one dirham worthy of meat. She prepared food and baked bread. Afterwards, she sent to her father to come to them. He came. She told the Messenger of Allah the story and asked him if the food and bread were legal! We ate and you ate so and so.

He said: O', you may eat in the name of Allah. Then, they ate. As they were eating a boy came to them, appealing to them by Allah's name and Islam to help him find the dinar. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, ordered that the boy come to him. He asked him. The boy said: The dinar fell from me in the souk. The Prophet, to whom may Allah's Blessings and peace be granted, told Ali: O', Ali! GO to the butcher and tell him: The Messenger of Allah asks you to send the dinar and your dirham will be paid by me. He returned the dinar and paid him the dirham to him.

One day, Ali, for whom may Allah's good pleasure is prayed, went up to the pulpit and said: Who wants to buy my sword, this, from me?

Had I had a loincloth's price I would have not bought it! A man stood up and told him: I lend you the price of the loincloth!?

His Modesty, for whom may Allah's good pleasure is prayed

Ali, for whom may Allah's good pleasure is prayed, pruchased dates for one dirham. He took the dates with him. They told him: Will we carry them for you?

He said: Children's father has the right to carry them!

He was also blamed for the type of his dress.

He said: This is far from haughtiness and much more better for Moslems to take it as example.

His alms, for whom may Allah's good pleasure is prayed

Bilal called (Azan) for prayers at noon. People peformed prayers. While Ali, for whom may Allah's good pleasure is prayed, was prostrating a beggar

came asking him for something to give him. He heard him and gave him his ring as he was prostrating. The beggar told the Messenger of Allah, to whom may Allah's Blessings and peace be granted, about this. The Prophet, to whom may Allah's Blessings and peace be granted, recited: «Allah, His Messenger and those who have faith, who perform prayers and give alms while they are prostrating, are your supporters.»

Ibn Abbas, for whom may Allah's good pleasure is prayed, according to His saying, Be He exalted: «And feed the poor, the orphan and prisoner», he said: Ali worked as a labourer and watered palm trees for a quantity of barley. In the Morning, he got the barley and turned it into flour. They cooked something from it to eat, something called al-Harira (it is flour without fat). When they made it, a poor man asked for food. They gave the food to him. Then, they cooked the second third, when it was done, another poor man came and asked for food.

They gave it to him. Then, they made the third third of the Harira, when they did it well a prisoner came and they gave it to him. They remained without food on that day. Afterwards, the verse above was revealed. And this is the saying of al-Hasan and Qutada. The prisoner of war was one of the polytheists.

The men of religion and scholars said that reward is also bestowed on people who do favour to others from other religions. This is when they grant things other than alms and penitence gifts (al-Kaffara; to repent for guilts and wrong-doings).

Omar allocated a land for Ali; then he purchared a land close to that land. He dug a well in it. And as they were working in it a spring broke out with a very torrential water. Ali came and was told the good news.

He said: Convey to the heir the good news. Then, he granted it an alms to the poor and needy and the homeless for the sake of Allah, for a day in which people may get good rewards or bad results for their acts.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, used to attend funerals.

When he attends he asks about the acts of the man and his debts. If they told him he was indebted, he refrained from performing prayers on him; and if they told him he was not indebted, he performed prayers on him. One day, he went to attend a funeral, and as he went to say Allahu Akbar. He, to whom may Allah's Blessings and peace be granted, asked: «Was your companion indebted?»

They said: Two dinars!

Then, the Messenger of Allah refrained from prayers on the dead. He

told them: Perform prayers on your companions by yourselves.

Ali for whom may Allah's good pleasure is prayed, said: They are mine! He is exonerated from them. Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, performed prayers. And he told Ali: May Allah rewad you good. May Allah release you from all bonds the same as you helped your brother get released. Any dead man is tied to his debt. And he who untie a dead's bond, may Allah untie his bond on the Day of Judgement.

Some people said: Is this special for Ali.

He replied: This is for all Moslems.

His Miracles

Al-Asbagh said: We went to the tomb of al-Hussein with Ali. He said: Here is their homes; here is the place of their camels and here is the place of their blood-letting; youths from the kins of Mohammed, to whom may Allah's Blessings and peace be granted.

Ja'far Ibn Mohammad reported his father saying: Two men came to Ali on a dispute.

He sat with his back to a wall. A man told him: O, Commander of Believers: Walls may fall.

He said: Go away. Sufficient to me is Allah as a guard. He ruled between the two men. Then he went. Afterwards, the wall fell.

Alu Ibn Zazan said: Ali was talking and a man belied him. Ali said: I damn you if I am true!!! He said: Yea! Then he damned the man, who immediately turned blind!

Abi Zarr, for whom may Allah's good pleasure is prayed said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent me to call Ali.

I arrived at his home and called him. He did not reply me. I returned and told the Messenger of Allah, to whom may Allah's Blessings and peace be granted, that he was not at home.

He said: Return to him he is at home.

He said: It returned and called him. I heard the sound of quern (hand mill) grinding. I arrived and saw the quern grinding by itself. There was nobody with it. I called him. He went out happily. I told him: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, is summoning

you. He came and I kept looking at the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and He kept looking at me. Then, he said: What is the matter Abu Zarr?

I said: O', the Messenger of Allah! It is a wonder! I saw a quern grinding by itself. There was nobody with it.

He said: O', Abu Zarr! Allah hath angels wandering on land. And they were in charge of the supplies of Mohammed's family.

His judiciary (Judgment) for whom may Allah's good pleasure is prayed

Anas, for whom may Allah's good pleasure is prayed, reported the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saying: «Ali is more capable in judiciary than me».

Omar Ibn al-Khattab, for whom may Allah's good pleasure in prayed, said: Ali Ibn Abi Taleb is the best in judiciary (judgment).

Ibn Masou'd said: We used to talk that Ali Ibn Abi Taleb is the most skilful in judiciary.

Mu'az Ibn Jabal said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, had said to Ali: You are distinguished from people in seven: Nobody in Quraish is equal to you in logical discussion; you are the best in faith; the most faithful in Allah's pledge, the truest in oath; the fairest among people, the best in possessing insight and the greatest in having a sublime position with Allah.

Ali, for whom may Allah's good pleasure is prayed, said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, had sent me to Yemen as judge while I was young.

I told him: O, Messenger of Allah! You send me to people among which there will be youngmen as I have no knowledge in judiciary.

He said: Allah will guide your tongue and maintain your heart firm.

He said: I never doubted in judging between two men.

In another story: «Allah maintains your tongue firm and guides your heart. Then, he placed his hand on his mouth.

Two men sat getting lunch. One of them had five loaves of bread and the other had three. Then, a third man sat with them and requested them to share with them eating the food. They gave him the permission. They ate and then he gave them eight dirhams. He said: This is for what I have eaten from your

food. They were at dispute on how to divide the money.

The owner of the five said I have five and you three. But, the owner of the three said: We have to divide them equally. They went to Ali's, for whom may Allah's good pleasure is prayed. He said to the owner of the three: Accept your companion's offer. But, the man rejected and said: I don't want any thing but the right. Ali said: You have the right to one dirham and he has seven.

He said: How does it go like that? O, Commander of Believers!

He replied: Because the eight are 24 thirds. The owner of the five has fifteen and you have nine. And you ate equally. You ate eight and only one remained for you. And your companion ate eight and seven remained for him. The third ate eight. Seven are for your companion and one is for you. He said: I accept now.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent him to Yemen. He found four who had fallen in a pit prepared for hunting lions. One man fell. Another man hanged with him and then the other hanged with the third. The four fell in the pit. The lion wounded them and died. Their families got into dispute and they were about to fight each other.

Ali said: I shall judge between you. If you accepted that it would be the judgment of law. Or, I will isolate each one from the other till you go to the Messenger of Allah to judge your case. Collect one quarter of blood-money from the tribes that dug the well, one third, half and full blood-money from these tribes an well.

A quarter of the blood-money is for the first because he caused death for the second; one third is for the second because he caused death for the third, half is for the third because he caused death for the fourth, and full blood-money for the fourth.

They did not accept. They went to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and found him at Ibrahim shrine. They told him the story. He said: I shall judge your case and he put on his gown. A man said: «Ali had judged between us». When they told about him Ali's judgment he acknowledged it and endorsed it.

A man came to Ali, for whom may Allah's good pleasure is prayed, with a woman. He said: O, Commander of Believers! This woman had deceived me and she is mad.

Ali looked at the woman (She was beautiful). He said: What did this man said?

She said: O, Commander of Believers! I swear by Allah I am not mad.

But, sometimes I faint. He said to the man: Woe unto you! Take her and treat her in a good manner. You are not beter than her.

Ali, for whom may Allah's good pleasure is prayed, found that three guys had made relation with a maid in one place and at the same period. She gave birth to a child. They claimed for having the child.

Ali told one of them: Do you accept to give the child willingly to this man? He replied: No!

He said: I see your partners at odds. I'll cast a lot among you and whomever the lot befalls will be fined two thirds of the value and will be given the child. They went to the Prophet, to whom may Allah's Blessings and peace be granted, and told him the story and how Ali gave the judgment. He endorsed it saying: «I don't find a solution better than what did Ali find».

Once a judgment given by Ali on a case mentioned before the Prophet, to whom may Allah's Blessings and peace be granted. He expressed appreciation for it and said: «Praised be Allah who bestowned wisdom on us, Ahlul Bait».

Hadiths reported on his favours for whom may Allah's good pleasure is prayed

The Messenger of Allah to whom may Allah's Blessings and peace be granted said:

(1) Would you accept to be for me in the same position that Haron had taken for Moses, but there will be no other Prophet after me.

(2) O, Allah! May you back those who backed him and help not those who showed, hostility to him.

(3) Ali is part of me and I am part of Ali.

(4) You are my brother in the world and in the afterworld.

(5) He who hurt Ali did hurt me.

(6) He who liked Ali did like me and he who liked me did like Allah. And he who disliked Ali did dislike me. And he who disliked me did dislike Allah!

(7) Ali is with Quran and Quran is with Ali. They don't part each.

(8) Ali's right on Moslems is like the right of a father on the son.

His Participation in Battles

Ali's, for whom may Allah's good pleasure is prayed, took part in all battles with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He had great acts in them. He showed miraculous courage in them. The Messenger of Allah, to whom may Allah's Blessings and peace be granted delivered him the banner in many battles. When the Messenger of Allah, to whom may Allah's Blessings and peace be granted, raided Karz Ibn Ja'fer al Fahri, First Badr-Battle, he delivered him the white banner. And he called him at al-O'shaira Battle «Abi Turab».

Ammar Ibn Yasser said: I and Ali were two companions with the Messenger of Allah, to whom may Allah's Blessings and peace be granted, at al-O'shaira Battle. We went to a place where we saw men from Bani Mudlej working at palm trees.

I said: Let us see how they are working!

We watched them for an hour. Then, we felt sleepy. We went to a place and slept under palm trees on the earth (ground). When the Messenger of Allah to whom may Allah's Blessings and peace be granted, awakened us, we found ourselves covered with soil. He touched Ali on his foot and said: «O, Aba Turab (father of Soil), get up... Shall I tell you who is the most miserable? He is a red one of sterile she-camel, who strikes you on this (he means his head) and who stain it with blood. And then he held his beard!»

There is another story for calling Ali «Abi-Turab». It is different from Ammar Ibn Yasser's.

Abdul Aziz Ibn Abi Hazem reported his father saying: It was said to Sahl Ibn Sa'ad that some Medina commanders wanted to order you to curse Ali on the Mosque puplit.

He said: What will I say?

He said: You say Aba Turab.

He said: I swear by Allah: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, called him so.

He said: How did it happen? O, Aba al-Abbas!

He replied: Ali went to Fatema and then he left and went to al-Masjed and lay there... Then, the Prophet, to whom may Allah's Blessings and peace be granted, visited Fatema and asked her: Where is your husband?

She said: He is there lying in al-Masjed.

The Prophet, to whom may Allah's Blessings and peace be granted, went to see him. He saw him lying as his gown fell away from his back and soil was on his back.

He cleaned the soil on his back and said: Sit up. O, Aba Turab. I swear by Allh, the Messenger of Allah, to whom may Allah's Blessings and peace be granted called him so. I swear by Allah. This was the most lovable name for him.

At the Battle of Badr the Greater (Al-Kubra), the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had two black banners before him. One of them was with Ali, it was called al-I'qab (the hawk), and the other was with some Ansar (supporters). The Prophet, to whom may Allah's Blessings and peace be granted, ordered him to fight (at this battle) al-Walid Ibn O'tba, who was one of the worst enemies of Islam and one of the worst enemies of the Prophet. Ali, for whom may Allah's good pleasure is prayed, fought him and killed him.

Ali, for whom may Allah's good pleasure is prayed, said recalling the courage of the Messenger of Allah, to whom may Allah's Blessings and peace be granted:

On Bad'r Day, we met the Messenger of Allah. He was one of the most courageousmen. He was the nearest to the enemy.

On Ohud Battle, Talha Ibn Othman said: O, companion of Mohamed! You claim that Allah sends us by your swords to hell and He sends you by our swords to al-Jannah (Paradise).

Is there anybody among you that Allah may send to al-Jannah by my sword; or sends me to the hell???

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, went to him and said: I swear by Allah, will not leave you except when I send you by my sword to the hell, or when you send me by your sword to al-Jannah.

Then, Ali stroke him and cut his leg and he fell from his horse. But, he appealed to him to pardon him saying: «I appeal to you by our relation to leave me, O' cousin! Ali let him go. And the Messenger of Allah said: «Allahu-Akbar». His companions told Ali: What did prevent you to kill him?

He said: My cousin appealed to me when he fell and I fell ashamed and accepted his appeal.

Ali killed three banner-bearers at this battle.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, saw a group of Quraish polytheists. He told Ali: O, Ali! Attack them!

Ali launched an offensive against them and dispersed them. He killed Amre Ibn Abdullah al-Jumahi. Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saw another group of Quraish polytheists and told Ali: O, Ali, Attack them! Ali attacked them and

dispersed their ranks. Then, he killed Shaiba Ibn Malek, one of Bani Amer's men. Jebrel said: O, Messenger of Allah! This is for commiseration. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: He is part of me and I am part of him. Jebril said: And I am part of you. Then, they heard a voice reciting.

- There is no sword but Zu al-Fiqar (Two-pronged)

- And there is no courageous young man bar Ali

When, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, returned to his family after Ohud Battle, he handed his sword to his daughter Fatema. He told her: Clean it my daughter from blood! And Ali, for whom may Allah's good pleasure is prayed, handed her his sword and told her to wash it.

He said: I swear by Allah it was true to me today.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: As you were true in fighting, Sahl Ibn Honaif and Abu D'ujana called you Ibn Kharshah.

Al-Tabari said: And they claimed that when Ali Ibn Abi Taleb handed Fatema his sword he said:

- O' Fatema! Take the sword blessed be it. I am not coward, nor I am to be blamed for

- I swear by Allah I fought for the sake of Ahmad (Mohammed), and for obedience of Allah, the most gracious.

- And my sword is like a comet in my hand shaking it slay these polytheists and disbelievers.

- I kept on doing so till my Allah dispersed their groups and till we relieved the heart of each patient.

It is crystal clear that Ali and his companion defended themselves and fought the polytheists courageously at this battle. And it is clear that he killed well known anti-Islam figures. He was at that time at the prime of his youth, full of might, activity and faith.

At al-Khandaq (trench) Battle, when the horsemen of Quraish prepared themselves for fighting and moved towards al-Khandaq, they saw something that they had never seen before. They said: This is a trick the Arabs never worked out. Then, they took a position close to the trench. It was a narrow position. They, placed their horses there but, the position was stormed. And the fighting took place in the area between al-Khandaq and Sala'a.

Then, Ali, may Allah honour him, moved alongside a group of Moslems and captured the area they stationed at. The horsemen fought fiercely.

Amre Ibn Wod, who fought on Badr-Day, did not take part in Ohud Battle as he was wounded. But, at al-Khandaq Battle, he went with the polytheists as a one to be reckoned with.

He was one of the well-known courageous Arabians. At that time, he got old. When he stood with his horsemen, Ali told him: O, Amre! You used to pledge to God if anyone from Quraish calls you to two things you will accept one of them.

He said: Yes!

Ali Ibn Abi Taleb said: I call you to Allah, to whom belong majesty and might, and to his Messenger and Islam.

He replied: No! I don't need this.

He said: I call you to fight.

He replied: Why, O, son of my brother?! I swear by Allah I don't like to kill you.

Ali said: But, I swear by Allah, I would like to kill you!

Amre got angry and marched towards Ali and fought him. The two dueled and Ali, for whom may Allah's good pleasure is prayed, killed Amre Ibn Wod. And the latter's horsemen ran away defeated.

In the Battle of al-Mustaleq, Ali killed two polytheists: Malek and his son. He, for whom may Allah's good pleasure is prayed, was summoned by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, to write the accord of Al-Hudaibieh. The Prophet also sent him to Fadak to a quarter of Bani Saad Ibn Bakr.

In Khaibar Battle, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, handed the banner to Omar Ibn al-Khattab and people went with him. They met Khaibar people, but Omar and his companions were unable to stand the battle. They returned to the Messenger of Allah, to whom may Allah's Blessings and peace be granted. They accused Omar of cowardice and he accused them too. The Prophet Mohammed, to whom may Allah's Blessings and peace be granted, said «I'll give the banner, tomorrow, to a man who likes Allah and His Messenger; and whom Allah and His Messenger like him.

Next day, Abu Bakr and Omar tried to take the Banner; but he called Ali, for whom may Allah's good pleasure is prayed. Ali had sore eyes. The Prophet spit into his two eyes and delivered him the banner. People accompanied him and he, for whom may Allah's good pleasure is prayed, fought the people of Khaibar. The polytheist Marhab recited poetry and said:

- Khaibar knows I'am Marhab;

Well known; and experienced fighter

- Sometimes, I stab and sometimes I strike

Even lions fear to face me

Ali fought him and stroke him with his sword on his head and the strike was so strong that it split Mahrab's head!!

The people of Khaibar heard the sound of Ali's strike. He, for whom may Allah's good pleasure is prayed, got victorious in Khaibar and Allah, Be He exalted helped him conquer the polytheists.

Abi Rafe', the servant of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: We went with Ali Ibn Abi Taleb when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent him with his banner. When he approached the fort, the people of Khaibar went out to fight him. He fought them courageously. One of the Jews stroke his shield and threw it away from his hand.

Ali, for whom may Allah's good pleasure is prayed, took a gate which was at the fort and used it as a shield to defend himself by it. He kept it in his hands till Allah helped him defeat the enemies. Then, he threw it from his hands when he completed his fight.

Later, we tried (seven person) to move that gate, but we couldn't. The Messenger of Allah, to whom may Allah's Blessings and peace Be granted, sent Ali and al-Zubair Ibn Al-Awam to follow the woman when Hateb Ibn Abi Balta'a had given a letter to convey to Quraish, when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, decided to march to Mecca.

They went out and caught her up-in al-Halifa. They told her to dismount. And then they searched her camel, but found nothing. Ali Ibn Abi Taleb told her: I swear by Allah, the Prophet did not tell a lie. And we don't tell a lie. You must take the letter out or we will search you. When she felt that he was serious she said: Get away from me. He left her alone. She untied her hair and took the letter out of it. She gave it to him. Then, he took the letter to the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Ali, may Allah's good pleasure is prayed, killed al-Hweireth Ibn Nuqid, whose blood-letting was legalized by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, because he saught to satirize him and to hurt him as he was in Mecca.

He also took part in selling the camel of Zainab, the daughter of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, when she immigrated from Mecca. He collaborated with Habbar Ibn al-

Aswad in that bad act.

Later, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, prohibited the blood-letting when he conquered Mecca. He already sent Khalid Ibn Al-Walid and ordered him to march into Tohama calling for Islam. He did not send him as fighter. He stormed Bani Jozaima (tribe) and killed some of them. It was said that when they laid down their arms, Khalid ordered them be tied and then he killed some of them. When the news reached the Messenger of Allah, to whom may Allah's Blessings and peace be granted, he raised his two hands to heaven. Then, he said: O, Allah, I am innocent of what Khalid Ibn al-Walid did!

We mention this incident because Ali, for whom may Allah's good pleasure is prayed, had to do with the issue. The Prophet, to whom may Allah's Blessings and peace be granted, called him and told him:

O, Ali! Get out to meet those people to find a solution to their problem and you have to ignore the pre-Islam era and to surpass it. He went out to see them with money the Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent to them.

He paid blood-money for them and for the damages. Even, he paid all blood-money and damages.

When he completed the mission, he asked them: Have there remained any blood money that you did not take?

They said: No!

He said: I give you the remaining money as reserve for which the Messenger of Allah, to whom may Allah's Blessings and peace be granted, does not know about and you don't know. He did that and then returned to the Prophet, to whom may Allah's Blessings and peace be granted, and told him about what he had done. The Prophet said to him: «You have done well».

Ali, for whom may Allah's good pleasure is prayed, was one of those who stood fast with the Messenger of Allah at the Battle of Hunen at which Moslems were defeated. He, also stood fast at Ohud Battle and at Tabuk Battle. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, ordered Ali to stay behind to take care of his family and to remain with them. The hypocrites tried to mock Ali. They said: He left him behind only to make it easy for him. As hypcrites said so, Ali took his arm and caught up with the Prophet, to whom may Allah's Blessings and peace be granted, in al-Jurf, three miles off Medina.

He said: O, Messenger of Allah. Hypocrites claimed that you had left me behind when you found me unbearable and you did so to make it easier for

you.

He said: They lied. But, I left you behind for what is behind me. Return to your and mine family.

«Don't you accept, O, Ali, to be for one like Haron was for Moses? But, their was no Prophet after me». Thus, Ali returned to Medina and the Messenger of Allah, to whom may Allah's Blessings and peace be granted, continued his march.

In the ninth year of Hijra (in Rabe'al-Akher), the Messenger of Allah sent Ali, for whom may Allah's good pleasure is prayed, on the head of a battalion to al-Folas (the idol of Tae') to demolish it. He was sent with 250 men of al-Ansar mounting one hundred camels and fifty horses.

He had with him a black banner and a white one. And then he launched a raid on Al-Hatem (Tribe) at dawn and demolished al-Folas, they took many captives and bounties (sheep and silver).

In the ninth year of al-Hijra, the Messenger of Allah, to whom may Allah's Blessings peace be granted, ordered Abu Bakr, for whom may Allah's good pleasure is prayed, to go to pilgrimage with Moslems. He left Medina with 300 people. Later, the Prophet, to whom may Allah's Blessings and peace be granted, sent Ali behind him. And, he caught up with him in al-A'rj (It is a place between Mecca and Medina located on Jadet al-Haj).

Ali, for whom may Allah's good pleasure is prayed, called Azan. He also said: «Al-Masjed al-Haram will not be approached by polytheists after this year. And (al-Bait) will not be visited and walked around by the naked. And, those who have had a pledge of commitment with the Messenger of Allah, they still have the right to it till its expiry. And these days are all eating and drinking. None will be in al-Jannah except Moslems.

In the tenth year of Hijra (corresponding to 631-632 A.D.), the Messenger of Allah, for whom may Allah's Blessings and peace be granted, sent Ali Ibn Abi Taleb for whom may Allah's good pleasure is prayed, on the head of a battalion to Yemen. This took place in the month of fasting (Ramadan).

Al-Bara' Ibn A'zeb said: The Messenger of Allah, to whom may Allah's Blessings and peace be granted, sent Khalid Ibn al-Walid to the people of Yemen calling them to Islam.

I was one of those people who marched with him. He stayed there about six months without realizing any positive results. Then, the Prophet, to whom may Allah's Blessings and peace be granted, sent Ali Ibn Abi Taleb and ordered him to send Khalid and those who were with him back. If anybody of those people who were with Khalid wanted to stay he could do that.

Al-Bara'a said: «I was one of those who remained with them».

When we arrived in the outskirts of Yemen, the people received the news. He performed prayers at dawn, Where he completed prayers, he organized us in one row. Then, he stood before us. He praised Allah and then read the letter of the Prophet, to whom may Allah's Blessings and peace be granted. Hamadan, as a whole embraced Islam in one day. He sent a message on this to the Prophet, to whom may Allah's Blessings and peace be granted. When he read the message he performed prayers. Then, he sat and said: May peace be upon Hamadan. Later, the people of Yemen continued to embrace Islam. Afterwards, Ali went to meet the Messenger of Allah in Mecca. He appointed a man from his companions as commander in his place in the period of his absence. The man resorted to dressing the soldiers in costumes of textiles which were seized by Ali Ibn Abi-Taleb.

When his army approached, he went to meet them but he was surprised by the dresses. He said: Woe unto you! What is this?

He replied: I dressed my army in textiles to look in good appearance when they enter the city and meet people.

He said: Woe unto you! Take off these clothes before you see the Messenger of Allah. Then, he took back the contumes from people and returned them to their boxes.

The army showed complaint about this. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, addressed them saying:

«O' People! Don't complain! I swear by Allah he is most faithful and fearful of Allah or for the sake of Allah».

We have got knowledge as mentioned above that Ali, for whom may Allah' good pleasure is prayed, was raised at the home of prophecy and that he was pioneer among people who embraced Islam. He grew up with the commandments and teachings of Islam. He also cherished the right and good thought as he witnessed the revelation descending on the Messenger of Allah, to whom may Allah's Blessings and Peace be granted. So, he was one of his writers. But, we have no information on when, how or from whom he taught reading and writing!!!

He wrote by himself what the Messenger of Allah dictated on the accord of Hudaibieh. He lived with the Messenger of Allah and dealt with him. He also kept the Quran by heart, listened to the prophetic tradition (Hadith), reported it and studied the teachings of religion and got deeply through them.

He, for whom may Allah's good pleasure is prayed, was brave in nature for he was a descendant of heroes and courageous people. He spent the prime of his youth in defence of the Messenger of Allah, spreading the banners of Islam and laying down its foundation fearlessly and with courageous spirit.

When we read the history of the raids of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, we always read the name of Ali Ibn Abi Taleb in it. Sometimes, Ali was the bearer of the Islam banner, and sometimes dispersed the groups of enemies on the one hand, and reunited the fighters of holy war on the other. He dueled the hereos of Quraish, the enemies of Islam, and defeated them. He conquered impregnable fortresses, demolished idols and he had the favour of getting Hamadan embrace Islam (Hamadan was a great tribe in Yemen. Even, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, performed prayers on this occasion praising, the Almighty Allah, and thanking Him for this great event, the embrace by Hamadan of Islam.

He, for whom may Allah's good pleasure is prayed, was hit sixteen times in Ohud Battle. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, liked him and married his daughter Fatema, the daughter of Khadija, for whom May Allah's good pleasure is prayed, to him. He also felt pity for him when he fell ill. It was already mentioned that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, cured him from a pain that hit his feet and healed his wounds resulted from the long distance walk. He also cured him when he had some eyes.

Ali and Caliphate after the Messenger of Allah

When the Messenger of Allah, to whom may Allah's Blessings and peace be granted, fell sick, Ali, for whom may Allah's good pleasure is prayed, visited him and went out. The people told him: O, Aba al-Hasan: How is the Messenger of Allah now?

He said: He has recovered now. Thanks be to Allah.

Abbas Ibn Abdul-Muttaleb took him with his hand and told him:

- Don't you see that you will be in a difficult situation. And I see the Messenger of Allah will die due to his current sickness. And I know how the faces of Bani Abdul Muttaleb will look when he dies. So, go to the Messenger of Allah and ask him: Who is going to be the successor after him? (He means the caliphate). If it will be with us, we know it. And if it is with others; let him recommend them to care for us.

Ali said: I swear by Allah, if we asked the Messenger of Allah for it and denied others their right, he would never give it to people. I swear by Allah I will never ask the Messenger of Allah for it.

Aiysha said: «When the Messenger of Allah, to whom may Allah's Blessings and peace be granted, fell sick and died as a result, Azan was called for prayers. He said: «Tell Abu Bakr to perform prayers as Imam with

people. I said, Abu Bakr is a tender man and he cannot stand it and he cannot take your place.

He repeated: Tell Abu Bakr to perform prayers as Imam with people.

I repeated my saying.

He got angry and said: You are the companions of Yusuf.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, went out walking slowly and heavily leaning on two men. When he approached Abu Bakr, this latter stopped.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, pointed to him to stay in his position. The Prophet to whom may Allah's Blessings and peace, sat besides Abu Bakr.

Abu Bakr performed prayers as the Prophet and people performed prayers as Abu Bakr.

So Abu Bakr performed prayers for three days. It was said they were 17 prayers. By introducing Abu Bark to perform prayers this means he was the caliph after him.

When the Messenger of Allah, to whom may Allah's Blessings and peace be granted, passed away, people gave the pledge of allegiance to Abu Bakr as we mentioned in the Book Abu Bakr. Ali, for whom may Allah's good pleasure is prayed, did not give his pledge of allegiance to Abu Bakr at once. Al-Zubair also did not give the pledge of allegiance to Abu Bakr. He (Al-Zubair) took out his sword and said: I'll not return it to its sheath until Ali gives his pledge of allegiance. Omar heard about this. He said: Take the sword of al-Zubair and strike the rock with it. Then, Omar went to them and met them. He said: You have to give the pledge of allegiance willy or nilly! Then, they gave the pledge of allegiance.

Aiysha, for whom may Allah's good pleasure is prayed, said that Fatema and al-Abbas went to Abu Bakr asking for their inheritance from the Messenger of Allah, to whom may Allah's Blessings and peace be granted. They demanded to get the land of Fadak and his shape from Khaibar. Abu Bakr told them: I heard the Messenger of Allah saying: We, the prophets, do not inherit what we left. It is alms. The family of Mohammed can spend from this money. I swear by Allah, I'll not let anything that the Messenger of Allah did; but I'll dot it.

Fatema left; and she did not speak with him on this matter. She remained so till she died. Ali buried her at night. Abu Bakr did not call the Azan for her. Ali had companions but they quit him when Fatema died. The notables quit Ali. Fatema stayed alive for six months after the Messenger of Allah's demise. She died six months later.

Mu'ammar said: A man told al Zuhri: Didn't Ali give the pledge of allegiance to Abu Bakr? He said: No nobody!!! Nobody from Bani Hashem (the Hashemites) gave the pledge of Allegiance to Abu Bakr. They refrained from giving this pledge of allegiance for six months. So did Ali, for whom may Allah's good pleasure is prayed. They did give their pledge of allegiance after Ali had given Abu Bakr his pledge of allegiance.

When he saw that the notables had shun him, he sought to come to terms with Abu Bakr. He sent a messenger to Abu Bakr to come to him alone. He disliked that Omar come with him for he was a tough man as it was known. Omar told Abu Bakr not to go alone with him. Abu Bakr said: I swear by Allah, I'll go to them by myself. What can they do to me? Abu Bakr went to meet Ali. He went there and found that Ali had already gathered the Hashemites with him. Ali, for whom may Allah's good pleasure is prayed, stood and praised Allah, then he said:

«So and so... O', Abu Bakr! The thing that prevents us from giving you our pledge of allegiance is not because we deny your virtues that Allah bestowed on you.

But, we saw that we have the right to it as you took over in a despotic manner and denied us this right».

Then he talked about their kinship and relation with the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Ali went on saying this till Abu Bakr wept. When he completed his talk Abu Bakr praised Allah, then he said:

«So and so... I swear by Allah the kinship of the Messenger of Allah is more lovable to me than consolidating mine relation with my relatives, I swear by Allah, I never thought but in good manner about the funds which are between you and me. But, I heard the Messenger of Allah saying: We, the prophets, do not inherit what we had left as alms. But, the family of Mohammed can spend from this money. Only Allah is sufficient to me as supporter. I don't mention anything that Mohammed, the Messenger of Allah did; but I did, Allah willing».

Ali, for whom may Allah's good pleasure is prayed, saw that he had the right to be the caliph, not Abu Bakr. When people gave the pledge of allegiance to Abu Bakr, he felt resented and stayed at home and he did not give the pledge of Allegiance. And Fatema his wife, the daughter of the Messenger of Allah got angry because Abu Bark rejected to give her the inheritance of the Messenger of Allah. Abu Bakr explained the reason of his rejection on the basis of what he had heard from the Messenger of Allah's hadith (saying).

Abu Bakr did not discuss the issue of caliphate with Ali as it is mentioned here because this matter had alreayd been settled Omar, for whom

may Allah's good pleasure is prayed. He also felt angry with all those who did not give the pledge of allegiance to Abu Bakr at once (the loyals of Ali).

It was reported that Omar went to Ali's home while Talha and al-Zubair as well as other men from immigrants were with him. He told them: I swear by Allah, I'll burn you if you don't go and give the pledge of Allegiance.

Al-Zubair went out to him taking out his sword, but he stumbled and the sword fell from his hand. They jumped and took it.

Ali said after Abu Bakr's speech at his home: The date for the pledge of allegiance is at evening.

Ali's pledge of allegiance to Abu Bakr al-Seddiq

When Abu Bakr al-Seddiq performed the noon prayers, he went to people. Then, he talked about the execuses of Ali and the justification that he made. Afterwards, Ali stood up and spoke highly of Abu Bakr's right and mentioned his favour and precedence in Islam. He went nearer to Abu Bakr and gave him the pledge of allegiance. So, people went to Ali and told him: You are right and you have done well. People were close to Ali when he came closer to the right and favour.

When Abu Sufian wintessed this he told Ali: Why it is taken over by the smallest quarter of Quraish? I swear by Allah, if you wanted I would mobilize many horses and men.

Ali told Abu Sufian: O' Abu Sufian! You were hostile to Islam, and its people for a long time. And you were unable to harm it. We found Abu Bakr qualified and worthy for it.

A'wana said: When people met on giving the pledge of allegiance to Abu Bakr, Abu sufian came saying: «I swear by Allah, I see a kind of storm that couldn't be overcome by anything but blood. O, Abdu-Manaf! What has Abu Bakr have to do with your affairs???

Where are the two weak men? Where are the two humiliated? Ali and al-Abbas! And he said: O' Aba al-Hasan! Extend your hand! Let me give you the pledge of allegiance. But, Ali rejected. Abu Sufian recited a poetry composed by al-Muttalames. The poetry showed that Abu Sufian wanted to instigate Ali and al-Abbas and to cause a sedition.

Ali told him: I swear by Allah! You seek sedition. You have always plotted against Islam. We don't need your advice.

Ali, for whom may Allah's good pleasure is prayed, takes part in bathing the Messenger of Allah, to whom my Allah's Blessings and peace be granted

Abu Abbas said Ali Ibn Abi Taleb, al-Abbas Ibn Abdul Muttaleb, al-Fadl Ibn al-Abbas, Quthum Ibn al-Abbas, Osama Ibn Zaid and Shuqran, the servant of the Prophet, to whom may Allah's Blessings and peace be granted, bathed the body of the Prophet.

A'oun Ibn Khawli, one of Bani A'ouf (tribe) Ibn al-Khazraj, told Ali Ibn Abi Taleb: I appeal to you by the name of Allah. O, Ali! Where is our luck with the Messenger of Allah. (A'oun was one of Badr Battle fighters). He said: Come in!

He entered and attended the bathing of the body of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Ali Ibn Abi Taleb let him lean on his chest, while his shirt was still on him. Al-Abbas, al-Fadl and Quthum turned him around. Osama Ibn Zaid and Shuqran, his servants, poured water on his body, and Ali bathed him as he leaned him on his chest. He had his shirt on him. He bathed him from behind. His hand was very tender on the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Ali was saying: «I sacrifice you by myself and by all what I have!!! How nice is your smell; alive and dead. Nothing was seen from the Messenger of Allah as a dead.

Going down to the tomb of the Messenger of Allah by Ali

Ali Ibn Taleb, al-Fadl Ibn al-Abbas, Quthum Ibn al-Abbas, and shuqran, the servant of the Prophet, went down to the tomb of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. A'oun Ibn Khawli said:

«I appeal to you O, Ali, by the name of Allah! Where is our luck with the Messenger of Allah. He said: Go down. He went down with other people.

Ali, for whom may Allah's good pleasure is prayed, at the caliphate of Abu Bakr

When Abu Bakr, for whom may Allah's good pleasure is prayed, decided to fight the apostates, who were many, he feared they might storm Medina

surprisingly after sending the army of Osama. He ordered Ali, al-Zubair, Talha and Abdullah Ibn Masou'd to take position on the outskirts of Medina. Abu Bakr passed away without appointing Ali in any position.

Ali during the caliphate of Omar

It was said, he, for whom may Allah's good pleasure is prayed used to judge among people during Omar Ibn al-Khattab's Caliphate. It was aslo said Omar had no judge at his reign.

When Omar went out of Medina he used to appoint Ali, for whom may Allah's good pleasure is prayed, in stead of him.

When Omar wanted to set up the Devan in Medina, Ali and Abdul Rahman Ibn A'ouf told him: Start with yourself.

He said: No! I want to start with the uncle of the Messenger of Allah, to whom may Allah's Blessings and peace be granted then with the closer and the closer.

Ibn Omar said: Omar met people in Medina when he received the news of the conquest of al-Qadesieh and Damascus. He said: I was a trader earning living by trading for my family. And now I am busy in your affairs. What do you see?

Have I the right to this money?

Most people and Ali were silent.

He said: What do you say O, Ali?

Good is good for your family. You have no other money but this, Ali said.

People said: It is your say O, Ali Ibn Abi Taleb.

Salem Ibn Abdullah said: When Omar was appointed Caliph, he lived on the means of living granted for Abu Bakr. But, he felt that he was in difficulty and he needed means of living.

Thus, a group of immigrants, including Othman, Ali, Talha and al-Zubair met.

Al-Zubair said: Let us increase his means of living.

Ali said: We wish this! Let us go.

Othman said: He is Omar. Let us know what he has. Let us go to Hafsa and ask her and let what he has confidential.

They went to her and asked her to tell Omar that they were a group of people; but not to tell him who are they. Then, they went out.

She met Omar and saw anger on his face. He said: «Who are they?»

She said: There is no way to know them except when I know your openion.

He said: Had I known I woud have treated them bad.

You are between me and them. I appeal to you by Allah's name, tell me what is the best clothes the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had at your home?

She said: Two dresses he used to put on for meeting people and addressing them.

He said: And what was the best food for him?

She said: Our bread... Barley bread. He used to eat.

He asked her: And what was the cover he used to put on ground to tread on?

She said: A thick cloth we used to spread at Summer time and we used to walk on.

When winter comes she added, we spread a half of it an cover ourselves with the other half.

O, Hafsa, he said, tell them on my behalf that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had placed the surplus in the right place, and I thought to place the surplus in the right place. I am like my three companions who walked a way as the first one conveyed the message he had. Then, the other followed his suit and did the same. After that the third followed him. If he pursued the same path and satisfied with their food he would be with them but if did not he would not meet them.

Ali and his companions wanted to increase the means of living for Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed. They wanted this because he was in difficulty. And they felt pity for him. He lived on what was granted for Abu Bakr, for whom may Allah's good pleasure is prayed. But, they couldn't talk with him for they feared he might be angry with them. So, they asked his daughter, Hafsa, the wife of the Messenger Allah, to whom may Allah's Blessings and peace be granted, to tell them about his opinion and not to tell him their names. But, he felt angry for this offer and rejected to live in any way, but in the same way that was led by the Messenger of Allah and Abu Bakr.

Ali made an acknowledgement for Omar, for whom may Allah's good pleasure is prayed, that must be written in gold and all governors and commanders should follow as an example. When Omar was offered Kusra's sword, region and jewelry he said: «People who gave this are people of trust».

Ali said: «You have been virtuous and your people followed your suit».

Omar consulted his companions on the carpet that Moslems loated on al-Madaen Day. The carpet was Kusra's; and they used it for winter time. They used to drink on it. It was a very extensive carpet studded with gold-strings and ornamented by pearls and jewelry. Arabians called it «Al-Qilf».

Ali said when he saw Omar rejecting it:

Why do you turn your knowledge into ignorance and your trust into doubt? You have nothing in this world but what you have been given and spent; dressed or acted. This is the best-saying in asceticism.

Omar said: You are true. Then, he divided it among people. A piece was Ali's share. He sold it for 20000, and it was not the best piece!

Omar consulted Ali on the writing of Hijra calendar (history). Ibn al-Mussayeb said: Omar Ibn al-Khattab met people and asked them: From which day should we start as Islamic History's chronicle?

Ali said: From the very day on which the Messenger of Allah, to whom may Allah's Blessings and peace be granted, immigrated and left the land of polytheism. Omar did this!

Ibn al-Mussayeb said: The first who wrote history was Omar after two years and a half of his caliphate in consultation with Ali Ibn Abi Taleb. So sixteen years of Hijra were put down according to this calendar (the immigration of the Prophet, to whom may Allah's Blessings and peace be granted).

When Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, was murdered, he told Ali: I appeal to you O, Ali! If you become ruler of people do not help the Hashemites to dominate.

He also recommended Othman and Abdul Rahman Ibn A'ouf the same.

Al-Maghira Ibn Shu'ba said: When Omar was buried I went to Ali, for whom may Allah's good pleasure is prayed, to hear from him anything about Omar. He went out touching his head and beard; and after he had bathed and dressed himself doubting not that he could be third caliph.

He said: May Allah hath mercy on Ibn al-Khattab...

The daughter of Ibi Hathma was true when she said: «He had taken her good and escaped her evil».

Ali, for whom may Allah's good pleasure is prayed, and the caliphate after Omar

When Omar, for whom may Allah's good pleasure is prayed, was stabbed, he was told: O, Commander of Believers, we wished you had selected a successor?

He said: Whom I select?

Had Abu Obaida Ibn al-Jarrah been alive I would have appointed him. If my God asked me I might say your Prophet said:

«He is the trustee of this nation».

And had Salem, the servant of Abu Hudaïfa, been alive I would have appointed him. If my God asked me I might say your Prophet said: «Salem is a strong lover of Allah». A man told him: Shall I tell you whom you may select: He is Abdullah Ibn Omar.

He said: May Allah damn you! I swear by Allah I never thought about this. Woe unto you! How could I appoint a man who was unable to divorce his wife?

We have no objective in your affairs I never praised it to wish it for anybody from my family.

If it is good we may have a share in it; but if it is bad let it be only for one, Omar. It is sufficient that only one man will be asked and only one man will be responsible for the nation. As I exerted my efforts by myself and prevented my family. And as I escaped as only self-sufficient without a guilt nor a reward I am happy and I contemplate. If I wanted to select I would select who is better than me. May Allah, Be He exalted, not make him lose his religion. Then, he told the people:

I thought, after I addressed you, to consider and to select a man who is the best for carrying out the right (He pointed to Ali). But, I feel fainted. I saw a man who entered the paradise and implanted it. He picked each soft and ripe fruit to place it under him. So, I knew that Allah is the Omni-potent and the one who makes Omar a dead body. Thus, I don't want it neither alive nor dead.

Omar, for whom may Allah's good pleasure is prayed, wanted to select Ali, according to this story. But, in the final analysis, he did not want to shoulder the responsibility. So, he resorted to Shura (consultation) He said:

«You have to select from among the group about when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said they are from the people of al-Janna (Paradise). Sa'id Ibn Zaid Ibn Amre Ibn Nufail is

among them. But, I am not mentioning him among them. But the six are: Ali, Othman, the two sons of Abdu Manaf, Abdul-Rahman and Sa'ad the two uncles of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, al-Zubair Ibn al-Awam, the cousin of the Messenger of Allah, and Talha al-Khyer Ibn Obaidullah. Let them choose from among them a man. If they selected a governor «Do unto him well and support himİ. Help him. If he entrusted somebody of you one must fulfill the job in honest manner.

Al-Abbas said to Ali after the people had left:

«Don't be with them!»

He said: «I hate dispute».

He said: So, you will see what you hate.

Al-Abbas saw that Ali should not take part with them because he expected him to see what he dislikes. But, Ali, saw that he had the right to caliphate.

Next day, Omar met Ali, Othman, Sa'ad, Abdul Rahman Ibn Ao'uf and al-Zubair Ibn al-Awam. He said: I contemplated the matter and saw that you are the chiefs and commanders of the people. The caliphate will not be anywhere, but with you. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, passed away as he was satisfied with you. I don't have any fear for the people, so long as you remain straight. But, fear your dispute and so people's difference. Thus, go to Aiysha's room by her permission. Connult among yourselves and choose one of you.

They went into the room and talked. Then, their voices rose. Abdullah Ibn Amre said: Glory to Allah. The Commander of Believers has not died yet.

He heard them and said: Stop this you all. When I pass away consult among yourselves for three days and let Suhaib perform prayers with people as Imam. In the fourth day, you have to select your commander, Abdullah Ibn Omar shall attend as consultant only. He has nothing to do with the matter. Whereas, Talha is your partner. If he comes during the three days (he was absent) then let him attend and consult with you. But, if the three days passed before he comes you may take your decision.

And who does guarantee Talha's opinion? Saad Ibn Abi Waqqas said: I guarantee he won't dispute with us - Allah willing.

Omar said: I hope he won't dispute with us, Allah willing. And I don't see it will go away from these two men Ali or Othman. If Othman is appointed he will be a man of leniency. And if Ali is appointed he will be wise and I believe he will need to make them retain walking on the right path.

And if Sa'ad is appointed he will be worthy and efficient. If not, let the caliph make use of his experience (i.e., to appoint him as minister to consult him in his affairs. I didn't sack him for betrayal or weakness.

And how right and wise is his opinion! Abdul Rahman Ibn A'ouf is farsighted. He fears Allah. Maintain him and listen to him. When Omar died and as they took part in his funeral Othman and Ali disputed on who will perform prayers on him.

Abdul Rahman said: Both of you like to be commanders. You have nothing to do with this. This is for Suheib. Omar already named him to be the people's Imam for three days till they choose the Imam. So, Suheib performed prayers.

Following the burial of Omar, al-Meqdad met the people of Shura in Aiysah's room, by her permission. They were five, whereas Talha was absent. They ordered Aba Talha to guard their meeting and to let their meeting in secret. So, Amre Ibn al-A'ss and al-Maghira Ibn Shu'ba sat at the door. But Sa'ad pelted them with a stone and asked them to leave. He said: You want to say «We attended and we were among the people of al-Shura».

Abdul-Rahman Ibn A'ouf reliquished and they assigned him to choose the caliph. Abdul Rahman consulted the companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He also consulted the commanders, governors and all those who came to Medina such as notables and (noblemen). It was said he ordered all these with whom he met to choose Othman. Ali did not have any doubt that he had no right to caliphate.

Following the morning prayers, the Masjed was crowded with people. Abdul-Rahman addressed the people: «O, people! Everybody wanted to return to their country as they know who was their caliph».

Sa'ad Ibn Zaid said: We see you efficient to it.

He said: Say something else.

Ammar said: If you wanted not to cause a dispute among Moslems you have to give the pledge of allegiance to Ali.

Al-Meqdad said: Ammar is true. If you give the pledge of allegiance we will listen and obey.

Ibn Abi Sarh said: If you wanted Quraish not to be at odds, you have to give the pledge of allegiance to Othman.

Abdullah Ibn Abi Rabe'a said: He is true. If you give the pledge of allegiance to Othman we listen and obey.

Ammar uttered curse against Ibn Abi Sarh and told him: When were you

one of the persons who advice Moslems?

Then Ammar spoke and said:

«O, People! Allah, to whom belong majesty and might, hath honoured us by sending His Prophet to us and bestowing on us dignity and might by His religion. So, how do you place this matter away from the family of your Prophet??!»

A man from Makhzoum: You have exceeded your limits, O, son of Summaya! Who are you to tell Quraish what to do on its command??!

Sa'ad Ibn Abi Waqqas said: «O, Abdul Rahman! Speak out before people get into sedition».

Abdul Rahman said: «I have considered the matter and consulted on it. So, donot, O, people let things lead to the worse.» Then, he summoned Ali and told him: O, Ali! Give the pledge to Allah to keep His religion sublime and to work according to the Book of Allah, the Sunna of His Messenger and the conduct of the two caliphs after him.

Ali said: I hope to do and to act according to my knowledge and capacity.

Then, he summoned Othman and told him what he had told Ali. He replied Yes. Abdul-Rahman gave him the pledge of allegiance.

Ali said: «You have biased to him all the time. This is not the first time in which you conspire against us. Patience is good and Allah is sufficient for me. I swear by Allah you have appointed Othman to let the decision be yours. I swear by Allah that everyday will be a problem.»

Ali, for whom may Allah's good pleasure is prayed, had his supporters and aides who like and respect him for his relationship to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and for his deep and wide knowledge as well as his Jihad (holy fighting for Islam). He did not expect that Abdul-Rahman would choose anybody for caliphate but him.

As for Ali's reply to Abdul-Rahman's question that he «hopes» to do and act according to his knowledge and capacity as well as to the book of Allah and the Sunna of his Messenger, it is almost the saying of a wise man, and it is evidence that he does not deviate from them, but he works as much as he can. And it is certain nobody says that except a humble scholar.

And when Ali showed that he was dissatisfied with this surprise and when he protested Abdul Rahman Ibn A'ouf said:

«O, Ali! Don't be angry! I studied the matter and consulted people and they have chosen Othman».

Ali left saying: Everything has an end.

Al-Meqdad said: O, Abdul-Rahman! You have let him down, I swear by Allah, he is the one who judges right and rules in justice.

He said: O, al-Meqdad. I swear by Allah I have worked it out for Moslems. If you said that for Allah, may Allah reward you like benificents.

Al-Meqdad said: I have never seen like this happening to Ahlul-Bait (the Prophet's family) after the Messenger of Allah.

I find it very strange that Quraish shun a man who has no equal in knowledge and judgment injustice. I swear by Allah there is a plot against him.

Abdul-Rahman said: O, Meqdad! Have fear of Allah. I am afraid of a sedition on you.

A man told al-Meqdad: May Allah hath mercy on you! Who are (they) Ahlul-Bait and who is this man?

He said: Ahlul-Bait are the family of Abdul-Muttaleb; and the man is Ali Ibn Abi Taleb.

Ali said: People are looking at Quraish and Quraish people are looking at their Bait (family) and they say if the Hashemites became your commanders they will always be so, and if it became under the control of others in Quraish, it will be yours...

When Talha came and received the news that people gave the pledge of allegiance to Othman Ibn Affan, he said: I accept this. I don't object to what you agreed upon. Then, he gave Othman the pledge of allegiance.

Al-Maghira Ibn Shu'ba told Abdul Rahman: O, Abu Mohammad! You were right when you gave the pledge of allegiance to Othman.

He also told Othman: Had he give the pledge of allegiance to another one we would have not accepted that.

Abdul Rahman told him: You lie O, one-eyed man. Had I given the pledge of allegiance to another man you would have given him your pledge of allegiance and you would have said the same.

It was reported that when Abdul Rahman, gave the pledge of allegiance to Othman, he raised his head towards the ceiling of al-Masjed and held Othman's hand. Then, he said: «O, Allah! May your hear and witness!!! I have transferred the burden of responsibility that I have to Othman.

People, then, came to Othman collectively to give him their pledge of allegiance till he fainted at the pulpit. Abdul-Rahman sat on the seat of the Messenger of Allah, to whom may Allah's blessings and peace be granted, and Othman sat on the next stairs; and he let people give him the pledge of allegiance. But, Ali did not give the pledge of allegiance.

Abdul-Rahman said: «Those who broke the pledge break the pledge for themselves. And those who honour their pledge Allah will beston on them a great reward. Then, Ali, returned making his way among people till he reached and gave the pledge allegiance. He said: «It is a gimmick. And what a gimmick!

Abdul-Rahman said: The reason that prompted Ali to say it was a gimmick was that Amre Ibn al-Ass had already met Ali at one of al-Shura (consultation) nights. He said: «Abdul-Rahman is a diligent guy. And if you give him determination he will be more enthusiastic to give it to you, but the effort and capacity, he does not have the desire for that.

Then, he met Othman and said: Abdul Rahman is a diligent guy. I swear by Allah, he will not give you the pledge of allegiance except by determination. For this you have to accept. And for this reason Ali said «a gimmick».

When the caliph was chosen, Othman Ibn Affan, for whom may Allah's good pleasure is prayed, consulted his companions on the question of Obaidullah Ibn Omar, who was held at Sa'ad Ibn Abi Waqqas's home. He was the person from whom the sword was taken after he had killed Jufaina, al-Hurmozan and the daughter of Abi Lu'lu'a. He said: I swear by Allah I'll kill men who were accomplices in murdering my father. He meant both the immigrants and al-Ansar. Ali suggested that he should be killed, but Othman let him go impunity for some immigrants said: Omar was killed yesterday and his son is to be killed today(!).

The attitude of Ali, for whom may Allah's good pleasure is prayed, on the anti-Othman sedition

As the people of sedition met and as groups opposing Othman became many, they talked with Ali, for whom may Allah's good pleasure is prayed. He went to Othman and said:

People are behind me. They talked with me about you. I swear by Allah, I don't know what to say and I don't know anything that you don't know. You know what we know. So, we have not had anything before you get it to tell you about! And we have not had anything private to tell you about. You saw, listened to and accompanied the Messenger of Allah. You also became the son-in-law of the Prophet, to whom may Allah's Blessings and peace be granted.

We never preceded you to anything that you feel necessary for Allah is within yourself. I swear by Allah, you see things consciously and you know things clearly. The road is clear. And the banners of religion are firm. O,

Othman! Beware that the best men for Allah is a just Imam who was guided and who guided; and who founded a proper Sunna and quit a deserted fabricated idea.

I swear by Allah, everything is clear. The established ways of life (Sunnas) have their own advocates and the fabricated ideas have their own advocates. The worst people for Allah is an unjust Imam who walked a wrong road and led others in a wrong road. So, he killed a proper sunna and revived a deserted fabricated idea. I heard the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saying: «The unjust Imam shall be brought on the Day of Judgment without any supporter as helper. And he shall be thrown in the hell, and he shall rotate like the grinder-stone.

Then, he hits the hell sides strongly. I warn you of Allah, Be He exalted, and his might and punishment. His torment is very severe. And I warn you to be the Imam of this killer nation. It is said that an Imam shall by killed in it and killing and inter-fight shall begin and this fight shall continue to the Day of Judgment. Its affairs shall get into chaos and they shall be left divides into communities. So, they don't see right for evil remains higher. They shall be besieged into waves moving aimlesly».

Othman said: «I swear by Allah, I knew that they would say what you did say.

I swear by Allah, had you been in my place I would have not scolded you; or blamed you; or denounced you. I concolidated ties with relation, helped a lost and appointed men like those men whom Omar appointed. I appeal to you by the name of Allah O, Ali! Do you know that al-Maghira Ibn Shu'ba was not there?

He said: Yes!

He added: You know that Omar appointed him?

He said: Yes!

He said: Why you blame me if I appointed Ibn Amer for his relation and kinship?

Ali said: I know that Omar IBn al-Khattab had appointed somebody when he controlled. And when he knew that any wrong doing was mad by him he brought him and punished him. But, you don't do this. You have got weak and lenient with your relatives >

Othman said: They are your relatives too!

Ali replied: I vow that they are my relatives but other people are better than them.

Othman said: Do you know that Omar had appointed Mou'awya during

all his caliphate? And I appointed him later.

Ali said: I appeal to you by the name of Allah. Do you know that Mou'awya used to be afraid of Omar?

He said: Yes!

Ali added: Mou'awya used to do things without consulting you. And you know this. He tells people this is Othman's order. You hear about this but you don't do any thing with Mou'awya.

We already published the speech of Ali, for whom may Allah's good pleasure is prayed, and his discussion with Othman in our book «Othman Ibn Affan». The speech and the discussion explain that Ali was not satisfied with the policy of Othman. But, he acknowledged his place and favour. Most important in his dialogue was his saying: «You have got weak and lenient with your relatives».

The people of Egypt wanted Ali to be the caliph. When they offered him this proposal he dismissed them and told them: «Good men knew that the army of Ze al-Marwa and Ze Khushub are damned by Mohammed, to whom may Allah's Blessings and peace be granted. Go back! May Allah protect you.»

They obey him and said yes. Then, they left on this basis. So did Talha and al-Zubair with their supporters. When the army returned, Othman went to Ali and met him at his home. He told him: O, cousin! I have no other option. I am your relative and I have a right to you. Those people as you see have come to me. They will be here in the morning. And I know that those people respect you and they obey you.

I request you to go to them and prevent them from coming to me. I don't like that they come to me. This is an audacity against me when others hear about it.

Ali said: For what I do this?

He said: I do what you adviced me to do and I'll obey your advice.

Ali said: I repeatedly talked with you. But, each time you go but to say and say. All that is the doing of Marwan Ibn al-Hakam, Sa'id Ibn al-Ass, Ibn Amer and Mou'awya. You have obeyed them and disobeyed me.

Othman said: «I'll disobey them and obey you». He ordered the people to go with him and they did that, the immigrant and al-Ansar, but Ammar rejected to go with them. He told Sa'ad: I swear by Allah I'll never prevent them.

Ali, for whom may Allah's good pleasure went to the people of Egypt and ordered them to leave. So, they obeyed him and left. Ali obeyed Othman

and prevented the army from attacking him. And when Ali called the companions to go with him they obeyed him and went with him. So, the army left thanks to Ali and his companions. He, may peace be upon him, was true and honest in his conduct with Othman. He positively responded to Othman's appeals and he extended his hand to him and offered him his help in all times of need.

After the return of the army, Ali went to Othman and talked with him. Undoubtedly, he wanted Othman to change his policy in order to defuse the dispute, to put an end to the sedition as well as to provide peace and satisfaction to all people.

Ali Ibn Omar reported his father saying:

Then, Ali went to Othman after the Egyptians had left. He told him: «Speak out to let people hear you and witness your saying and to let Allah witness what is in your heart vividly.

The country has turned indignant over you. I expect that other people will come here and from al-Kufa and you will say: O, Ali! Go to them and talk with them. Then, I will not be able to go to them to tell them your excuses. And later other people come from al Basra, and you tell me: O, Ali, go to them and talk to them. If I don't do that, you see me disconnecting relationship and disregarding your right».

He called Othman to acknowledge his wrong doings to put an end to the seditions. And when people know that the caliph want to change his policy they will be calmer and more peaceful. If this will not take place, nobody can predict what will happen and they (rebels) may come from any country. At that moment nobody can repel them; neither Ali nor others.

After that, Othman went out and addressed the people. He delivered a speech in which he acknowledged his wrong-doings. He also showed his repentance before the people.

When he entered home Marwan told him: «I vow; had your speech been as you are strong and impregnable I would have been the first to satisfy with it and to help it turn into reality.

But, you have said this when the flood reached the knees and when a humiliation plan was being concocted. I swear by Allah to remain guilty and to beseech Allah for forgiveness is much more better than a penitence that is resulted from fear. If you wish You could come closer to penitence; but you might remain away from acknowledging the guilt as people gathering in front your door like mountain!»

Othman couldn't go out to meet people and back track on his penitence, but he gave Marwan the green light to them. So, Marwan went out, and

scolded them.

When Ali knew what Marwan had done he got angry and went to Othman. He told him:

«You haven't been satisfied with Marwan and he hasn't been satisfied with you except when you deviate from your religion and reason like the camel of riding which walks where it is driven to. I swear by Allah Marwan is not a man of reason or opinion neither in his religion nor in himself. And I swear by Allah I see that he will send you to calamities without helping you come back safely. I am not back here to blame you. You have lost your honour and you are weaker than being able to take a decision by yourself!»

This is Ali Ibn Abi Taleb's opinion on Marwan. He blamed Othman for letting Marwan force him to backtrack on his penitence. He got angry and he had the right to be angry.

Naela, the wife of Othman had been aware of the big mistake committed by Marwan. She talked with her husband on this point. Othman sent a messenger to summon Ali. But, Ali said loudly: «Tell him I am not going to see him». So, Othman was forced to go to him. Ali told him:

«Even after you spoke from on the pulpit of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and acknowledged your wrong doings... Then, you went into your home and Marwan went out to utter curses against people before your door and to harm them!»

Othman went out saying: «You have disconnected my relation! You let me down and made people audacious against me!!!»

Ali replied: «I swear by Allah, I protect you from people. But, everytime I bring you a thing for your satisfaction he brought you another thing. So, you obey Marwan and disobey me and you let him interfere».

Then, Othman left.

This shows the fact that Ali was very resented from Marwan's intervention in the issue and that he (Ali) felt pity for Othman and wanted that the rebellion be finished and conciliation take the place of dispute.

Later, on Friday, Othman went up to the pulpit. He praised Allah and thanked Him.

A man stood up and said: O, Othman!!! You must abide by the Book of Allah (Quran).

Othman asked him: Sit down.

The man sat, but he stood up three times: Then, Othman summoned him and sat with him. Afterwards they stoned Othman and he fell down from the pulpit and he was taken into his home as he fainted. A man went out from

Othman's room with a Quran copy (Mushaf) in his hand. He chanted: «Those who parted this religion while they were communities, I am no one of them.. I refer their affair to Allah».

Ali Ibn Abi Taleb went to Othman, for whom may Allah's good pleasure is prayed, as the latter fainted and surrounded by the Ommayas.

He said: «What happened to you O, Commander of Believers? The Ommayas talked as one man. They said: «O, Ali! You have destroyed us, and you have done this to the Commander of Believers. We swear by Allah if you reached your end things will turn upside down for you!!!»

Ali left angry.

It is strange that Bani Marwan (the Marwans') accuse Ali after he protected Othman and repelled the army in defence of him. It is strange after we saw Ali offering Othman the true and honest advice. They should stop Marwan and deter him, they should not impose their opinion on Othman and press him to do wrong doings that caused the people's indignation over him.

When Othman feared murder he consulted his advisers. They adviced him to summon Ali Ibn Abi Taleb to ask him to order people refrain from attaking him and to give them what they want in an attempt to gain the time for receiving the back-up and supplies.

Othman said: The people won't accept justification as I promised them to commit myself to my pledge since I did what I did at their first coming. If I promise they will ask for the fulfilment.

Marwan Ibn al-Hakam said: O, Commander of Believers! It is better to be close to them and accept what they want till you get stronger. So, give them what they asked for and try to gain the times as much as possible. But, if they dishonour the accord, then there will be no commitment by them.

The plan of asking for a period of time was the making of Marwan. Ali did not know anything about this plan.

Othman summoned Ali. When he came, Othman said: O, Aba al-Hasan! People have done what you saw and I have done what you know. I am not safe. I am afraid they may kill me. I request you to prevent them.

Only Allah, to whom belong majesty and might, is sufficient for me. Even if this costs me my blood-letting.

Ali said: People need your justice more than your killing. I see people who don't accept anything but satisfaction. And you had already given them at their first coming a pledge, by the name of Allah, to backtrack on all the acts for which they felt indignant over you. But, you did not honor the accord. Then, you did not keep your promise to them. For this, don't try to

tempt me this time. I see that they have the right to be indignant.

He said: Yes. Give them my pledge. I swear by Allah I'll fulfil it..

Ali went out and met the people. He said:

«O, people! You asked for the right and you got it. Othman asserted he would do unto you fair for himself and for others. He backtracked on all things that you dislike. So, accept this from him and continue demanding this commitment!»

People said: We accept the pledge but we want to make sure of his commitment. We swear by Allah, we don't accept sayings if they are not coupled with acts.

Ali said: You have the right to say that.

Then, he went to Othman and told him what the people wanted.

Othman said: Let me have a period of time in which I'll be able to do that. I am not able to change what they dislike in only one day.

Ali told him: As for those who are here in Medina, let them regain their rights. There is no need for a period of time. And for those who are absent let the period be as long as the time it takes to notify them on your order.

He said: Yes! But, give me a three-day period for those who are in Medina.

Ali said: Yes!

He went out and told people on the accord. He also wrote a document on this accord in which Othman was given a three day period during which he lifts all injustices and sacks all governors and officials whom people disliked. He also heard Othman's pledge by the name of Allah and made sure it was a real convention on which people from important immigrants and al-Ansar witnessed.

So, Moslems returned after he promised to fulfil his pledge.

Ali, for whom may Allah's good pleasure is prayed, was a mediator between Othman and the rebels. He was serious in making people let Othman and setting things on the right path. When Othman went to him this time he did not insist on his attitude and he did not continue showing anger. He forgave Othman on the condition that he would not backtrack on his penitence, particularly after Marwan pushed things to the worse.

And when Othman asked him to convince people to accept awaiting a period of time till he manages to fulfil their demands, he felt afraid that he (Othman) might dishonour his pledge if he met Marwan and the Ommayas.

For this, he told him to give a pledge of commitment before the notables

of the people and by their witness. After that, he offered his own pledge before the rebels that Othman would fulfil his commitment and respond to their demands. So, people left and broke the siege. But, Ali did not know that Marwan and the Ommayas had concocted a trick to help the caliph prepare himself and to have the time necessary for receiving the support and supplies.

Othman, for whom may Allah's good pleasure is prayed, prepared himself for fighting. And he brought weapons as he had a great army of captives (the fifth).

When the three-day period elapsed and things remained as they were without any change in the matters that people hated; he did not sack any governor whom people disliked, particularly as they found the letter sent to Egypt's governor ordering him to kill Mohammad Ibn Abu Bakr, this letter which Othman categorically denied that he had sent or that he had known about. It was later known that it was written by Marwan. They asked the Caliph to hand them Marwan; but he rejected. Then, they besieged him and killed him. And when the besiegers denied Othman, for whom may Allah's good pleasure is prayed, the water, he sent a message to Ali telling him that they had denied him water. He also told Talha, al-Zubair, Aiysha and other wives of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Ali, for whom may Allah's good pleasure is prayed, was the first to offer help to Othman alongside Omm Hobaiba. He went to him at night.

He said: «O, people! What you are doing does not resemble the doing of Believers or disbelievers. Do not deny this man food and water. Even when the Romans and Persians take captives they feed them and provide them with water. What has this man done to you? So, why do you want to besiege him and kill him?

Ali, for whom may Allah's good pleasure was indignant over them and he found it a terrible matter to deny Othman food and water. He described this act as brutal, according to the content of his speech to the people besieging Othman at that time.

He was not satisfied with the siege. He asked them: Why do you want to besiege him and kill him?

But he could do nothing to prevent the evil they harboured and the crime they plotted.

They told Ali: We swear by Allah, we won't let him eat or drink. And to give evidence that he had come to help Othman he threw his turban into the homeyard.

Then, Omm Hobaiba went there and they aggressed against her. They

cut the noose of her she-mule by the sword and they were about to kill her. For this, she returned to her home.

The psychological motives were very excessive and irritated.

Neither Ali nor any other person was able to do anything.

The evidence of this thesis is that when Talha and al-Zubair knew what had happened to Ali and Omm Hobaiba, they stayed at their home.

Ibn Abbas mentioned the reason for which Othman did not work according to Ali's advice. Ekrima said: I told Ibn Abbas: Were they two sieges? Ibn Abbas said: «Yes! The first siege was the twelve siege!!! And the Egyptians came and Ali met them in Ze Khushub. He managed to convince them stop their onslaught on Othman. I swear by Allah, Ali was a true and honest companion.

But, Othman's hesitation made Ali feel uncertain on the situation. And Marwan, Sa'id and their folks instigated him against Ali.

He stood fast in the face of their attitude and continued to advice Othman and speak with him. Sometimes, he was tough in his speech with Othman towards Marwan and his folks. Meanwhile, they told Othman: So, he received you as you are his Imam, predecessor and cousin. What do you think about the things he harbours within himself against you?

They continued to speak against Ali. One day, I met him before I left to Mecca. I told him that Othman called me to go to Mecca. He told me: Othman does not want anybody to advice him.

He had «a group of cheaters» as companions. Every one of that group controlled a land which he received its taxes and humiliated its people. I told him «take it easy towards Othman. If you see this act accordingly you are not execused except by this. Ibn Abbas said: I swear by Allah I saw sympathy with him and pity for Othman. Then, I saw him working for the protection of Othman.»

So, Othman's «people» were the ones who instigated him to hate Ali, for whom may Allah's good pleasure is prayed. For this, Othman did not accept his advice for he thought Ali worked against him and instigated people against him. In spite of this, Othman used to resort to Ali to advice him at hard times.

They claimed that Ali spoke tough before him and added: «What do you expect him to say behind you??»

It is not right to say that about all people. A friend may advice me in a tough manner face-to-face and he may commends me when I am not present. He may hurry to help me at hard times. This kind of friends is much more

better than those people who show you good talk and a lip-service in your face; but work for harming you and talk bad when you are absent!

Those hypocrites work for sowing the seeds of sedition and for attaining their own interests. Meanwhile, the true lover feels bad when his beloved is harmed. So, he or she may talk tough but to make the other side know the truth whatever that truth was tough, particulary when the beloved insists on acting in a wrong manner.

And when he continues to listen to the ill-intentioned people and back-biters. And, it is known that back-biters cannot be trusted on depended on. In most cases, the entourage of the monarchs and princes were the ones who work for distancing the reasonable men and wise-men as well as the honest and true men. And, they were the ones who work for sowing the seeds of dissension and sedition that caused the worst consequences to the ruler and the people too.

It is said «the sedition is worse than killing». Moreover, the rulers often listen to the people close to them each day and each moment; and they listen to criticims and attacks directed against the people who are out of their control. In the long run they believe their men for the repetition of the same talk and they believe what they are saying against their opponents, (although they are true and honest). How could those people prove their truth and honesty as they had no chance and so long as the governor's entrouage continues to lash out at them in their absence and accuse them of cheating the ruler? How could the ruler belie his entourage as their opponents had no chance even to defend themselves?

Competition between Ali and Othman

Abn Abi al-Hadid, the interpreter of Nahj al-Balagha (The Rhetoric) said: Ja'far Ibn Makki al-Hajeb, may Allah hath mercy on him, told me: I asked Mohammad Ibn Sulaiman (the chief door keeper); whom I saw as a person I don't know well, but he was a fine and moral man who worked in mathematics; and he was not fanatic; I asked Ja'far about his opinion on Othman. He said: This is an old hostility in family relation between Abdu Shams and the Hashemites. Harb Ibn Ommaya was hostile to Abdul Muttalleb Ibn Hashem and Abu Sufian felt envy of Mohmmad, to whom may Allah's Blessings and peace be granted, and he fought the Prophet. The two families remained at odds though the Munafism (Munaf family descent) unitd them. Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, married his daughter to Ali and married his second daughter to Othman. And the Prophet, to whom may Allah's Blessings and peace be granted, gave much more care for Fatema than the other two

daughters whom he married to Othman. (The second after the death of the first). And he gave much more care for Ali for he was very close to him and very intimate to him. He showed sympathy with Ali more than Othman. So, Othman felt envy and the two hearts distanced. The difference between the two sisters also increased hostility between the two men. The bad talk conveyed from one sister to the other caused more hatred between them and such hatred caused further hostility between the two men, the same as we see in our times, and in all times.

It was said «the worst boycott between brothers is made by the two wives».

Then, it was said that Ali, may peace be upon him, had killed many polytheists from Abd Shams during the wars of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. And hostility was confirmed by this. And when one of two friends feels hostility towards the other, the feelings may be reciprocal. Later, when the Messenger of Allah, to whom may Allah's Blessings and peace be granted, passed away a group of people rallied behind Ali, not including Othman.

Othman did not attend at Fatema's home alongside those who had attended as non-participarts in the pledge of allegiance. Ali, may peace be upon him, kept his attitude on the caliphate for himself during Abu Bakr's reign and during Omar's because Omar was known for his toughness and straight speech.

When Omar was killed he made shura (consultation) on the caliphate among six men. Abdul Rahman Ibn Ao'uf chose Othman. But, Ali couldn't hide his attitude and he showed what was concealed within himself. The dispute went on rise till it aggravated. Despite this Ali, may peace be upon him, did not criticize anything but the wrong doing. And he did not ask him to refrain from any act, but that which was prohibed by al-Sharia.

Othman was weak, non-decivive and hesitant. He gave Marwan Ibn al-Hakam all powers and let him do anything he wanted. The Caliphate was in the hold of Marwan in reality; but Othman was the nominal caliphate only.

When Othman felt danger he resorted to Ali and saught his protection. He appealed to him and asked him to solve the problem. So, Ali defended him at a time when defence was very difficult and fruitless. Thins got too bad to an extent in which nothing would be useful.

Ja'far said: I told him do you say that Ali found in Othman's caliphate what is more magnificent than Abu Bakr or Omar's?

He said: How does it go like that as he was their successor and as he would have not reached it; nor Othman was one of those who felt ambitious to seize it before. He even did not think about it. But; here there was a

competition by Othman; that is their meeting in the family descent for both of them were from Abdu-Manaf family. Thus, man goes into competition with his closer cousin rather than his farthest cousin.

Ja'far said I told him: Do you say had Othman not been killed (but ousted); would the matter have been right to be leading to Ali's caliphate, may peace be upon him?? Would the matter have been so if he had given the pledge of allegiance?

He said: No! How could he imagine this?

Othman's objection and competition would be much more stranger if he (Othman) was alive and ousted than while he is dead because he would ramain with desire and hope to recapture the caliphate.

When he was besieged, the catastrophe got greater and people mentioned his name everyday; but every hour... And in event he was free and capable to say and do what he wanted he might resort to some parties and might say that he was oppressed and done bad, and that his caliphate was raped forcibly. Or, he would say he was forced to quit caliphate. For this, the people's support for him was greater and the sedition was more dangerous and catastrophic.

Ja'far said: I told him what do you say about this standing dispute on the caliphate on the basis of this situation? And what is its origin as you think?

He replied: I don't know any origin of this dispute except two things. One of them is that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, did not pay much attention to the issue of Imamate. So, he did not give a clear cut opinion about it.

But, there was allusion or symbolic signs!!! Had his companion wanted to protest at the time of dispute there would have been no plea which was sufficient. For this, Ali, may peace be upon him, did not protest on the day of al-Saqifa because there was no clear cut text which puts an end to all pretexts and confirms evidence.

It was the habit of kings to declare their heir apparents when they want and to mention their names on the pulpits; and during their speeches; and to inform their rulers and commanders on them. And those, who had «a great chair», a fortress and many cities, engraved their names on the coins (Dinars and Dirhams) with the name of each monarch. So, there would be no doubt or suspicion. The Imamate or caliphate are not easy matters be left under suspecion and doubt. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, might have an execuse that we don't know! Or, for he feared corruption and comments of hypocrites and their saying: «It is not prophecy but a property which he recommended for his family after

him. As nobody was appropriate for it among his sons; for they were too young to hold it. He made it for their father to be in reality for his wife, who is his daughter (and for his sons after him).

Then, he mentioned the dispute between Ali on the one side; and Talha, al-Zubair, Aiysah and Mouawya on the other; after the assassination of Othman. But there is no room for mentioning it here.

The pledge of allegiance for Ali, for whom may Allah's good pleasure is prayed, on Friday 25 Zel-Hejjeh 35 Hijra - 24 June 656

Following the assassination of Othman, for whom may Allah's good pleasure is prayed, his relatives ran away to Mecca seeking revenge. People came to give the pledge of allegiance to Ali.

Ibn Abbas was back from the pilgrimage. When Ali saw him he went to talk with him separately leaving people behind. He told him:

How do you see matters? A terrible thing has taken place as you see. Ibn al-Abbas said: People won't let you today. I see that nobody must be given the pledge of allegiance for he will be accused as accomplice in this man's blood. But, Ali rejected to listen to al-Abbas's opinion. So, he was accused of Othman's murder!!!

Mohammad Ibn al-Hanafieh said: I was with my father when Othman, for whom may Allah's good pleasure is prayed, was killed. He returned to his home. The companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, came to him and told him.

This man was assassinated and people need Imam. And there is nobody who is more precedent or closer than you from the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He said: «Don't do it! It is better to be a minister for you than to be a commander. They said: No! We swear by Allah. We want you to be our Imam. We insist on giving you the pledge of allegiance.

He said: In the Mosque; giving me the pledge of allegiance must be in public, and it must win Moslems satisfaction.

Abdullah Ibn Abbas said: I disliked to see him coming to al-Masjed out of fear that this might cause riots.

But, he rejected anything but be given the pledge of allegiance in al-Masjed.

Then, immigrants entered and gave him the pledge of allegiance and al-

Ansar went into Masjed and did the same. Afterwards, people gave him the pledge of allegiance.

Among all Moslems, Ali, for whom may Allah's good pleasure is prayed, was the most appropriate to be caliph at that time.

His speech for whom may Allah's good pleasure is prayed

Ali, for whom may Allah's good pleasure is prayed, went up to the pulpit as people gathered around. He addressed them: I was dissatified to do this; but you insisted to choose me your caliph. But, I have no decision but to consult you. I have the keys of your money with me. But, I have no right to take any dirham from it without your satisfaction. Do you agree?

They said: Yes! He said: «O, Allah! You are the best witness on them!»

Then, they gave him the pledge of allegiance. It was said Talha was the first one to give him the pledge of allegiance. Habib Ibn Zu'eib said the first who started giving the pledge of allegiance had a paralysis in his hand. This matter shall not be completed. Some people said: Talha and al-Zubair gave the pledge of allegiance unwillingly.

The people who did not attend the pledge of allegiance

Abdullah Ibn al-Hasan said: When Othman Ibn Affan, for whom may Allah's good pleasure is prayed, was assassinated al-Ansar gave the pledge of allegiance to Ali bar a few; such as Hasan Ibn Thabet, Ka'ab Ibn Malek, Abu Sa'id al-Khudri; Mohammad Ibn Maslama, al-Nu'man Ibn Bashir, Za'id Ibn Thabet, Osama Ibn Za'id, Rafe' Ibn Khadij, Fudala Ibn Obaid and Kaab Ibn O'jra, who were Othmanites. A man told Abdullah Ibn al-Hasan: How did those men reject to give the pledge of allegiance to Ali as they were Othmanites.

He said: Hasan was a poet who does not care for what he does. As for Zaid Ibn Thabet, he was appointed by Othman in the Devan and Bait el-Mal.

When Othman was besieged he said: O, people of al-Ansar! Be supporters for Allah two times. Abu Ayoub said: You don't support him as he is more than a back-up to you.

Concerning Ka'ab Ibn Malek, he was appointed in charge of alms and he left for him what he had taken from them.

There was a group that escaped from Medina to al-Sham without giving the pledge of allegiance to Ali. Qudama Ibn Mazou'n, Abdullah Ibn Salam,

al-Maghira Ibn Shu'ba, Sa'ad Ibn Abi Waqqas and Ibn Omar as well as Suheib didn't also give the pledge of allegiance to Ali. As for al-Kufa people, the first to have given Ali the pledge of allegiance was al-Ashtar.

But, al-Walid, Sa'id and Marwan fled away to Mecca. Al-Nu'man Ibn Bashir took with him the fingers of Naela, Othman's wife, that were cut as well as Othman's shirt in which he was killed and ran away to al-Sham.

Mou'awya used to hang Othman's shirt with the fingers. Whenever al-Sham people saw them (the shirt and the cut fingers) they got more angry and excited to take revenge. And when he lifted them he felt there was less interest by people. At that moment Amre Ibn al-Ass asked him to move the issue (he meant hang the shirt with fingers) in order to make people long for revenge.

The first speech by Ali as Caliph

When he was given the pledge of allegiance as Caliph, Ali delivered a speech. After praising Allah he said:

«Allah, glory to Him, revealed a book guiding to the good and showing the bad. Work for good and quit bad. Fulfil your duties to Allah, to whom belong majesty and might. He leads you to al-Jannah, (the Paradise). Allah prohibited not unknown toboos and favoured the sanctity of Moslems more than any other one, and He united by loyalty and monoism all Moslems. The Moslem is the man from whom Moslems got no harm, whether by talk or by acts, except for right. It is illegal to get any Moslem hurt except when it is imperative. Take care of the public's affairs. And death is the speciality of each one of you. People are before you and there is no time behind you. Be light you will catch up. People await the latter. Be afraid of Allah for doing good to his creatures and his country.

You are responsible even for the land and animals. Be obedient to Allah, to whom belong majesty and might. Be not disobedient to Him. If you see the good work for it and if you see the evil avoid it!! And you have to remember that you are a few and weak in the earth».

When he completed his speech, the Egyptians expressed their support for Ali Ibn Abi Taleb, for whom may Allah's goold pleasure. And he pledged to set all things right and to fight evil.

The meeting of al-Sahaba (Companions) with Ali, may peace be upon him

Talha, al-Zubair and a group of companions met Ali. They said: O, Ali! We saw to implement Sharia rulings. Those people have been accomplices in

the murdering of that man and went impunity after they legalized their act by themselves. He told them:

O, brethren! I know what you know, but what can I do to a people who own us; but we donot possess them. Your servants rebelled with them and Arabians stood with them. And they can do anything. So, do you see any possibility to do what you want? They said: No!

He said: «I swear by Allah I don't see any opinion but yours Allah willing. And this is a pre-Islamic act. Those people had a bad objective as Satan never plotted bad acts and left before finding his tools to execute them. So, people are at odds. A group sees what you see and another group does not see this. Neither this calmens people; and hearts fall in their positions and rights shall be restored. Take it easy and consider what will happen and then you may come back».

Quraish felt depressed and he was angry for the Ommayas runaway. The people dispersed as some of them said: We swear by Allah if matters got worse we were able to be victorious over those bad men. Some say let things go as they are and others say let us settle things for our advantage without any delay.

We swear by Allah, Ali has his own opinion and he is at odds with us. He would be much more severe on Quraish than others.

This was told to Ali and he stood up and praised Allah and mentioned their favours and his need for them as well as his faith that reward will only be bestowed by Allah, to whom belong majesty and might.

He also said that the creature who didn't repent was guilty.

So, the Seba'eis and Arabians complained and said we will be treated tomorrow like this as we cannot protest. Then, Ali, for whom may Allah's good pleasure is prayed, said: O, People! Drive away Arabians from you. And he added: O, Arabians return to reason. Sebae'eis rejected, but Arabians obeyed.

Ali went into his home and Talha followed him accompanied with al-Zubair and a number of the companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He said here he is! Kill him! Revenge against him. They said they have become powerful. He said: I swear by Allah they are more powerful after today. And he added:

- Had may people obeyed me

I would have ordered them to conquer the enemies..

Talha said: Let me bring from al-Basra a big army of horsemen!

He said: Till I consider this matter.

Al-Zubair said: Let me bring from al-Kufa a big army of horsemen!

He replied: Till I consider this matter.

The opinion of al-Maghira Ibn Shu'ba on supporting the rulers

Al-Maghira Ibn Shu'ba went to Ali for whom may Allah's good pleasure is prayed and said:

«You have the right to obedience and advice. The decision today yields tomorrow and the loss today drives you astray tomorrow. I support Mou'awya in his job and I support Ibn Amer in his job and the rulers in their jobs till obedience comes to you and the pledge of allegiance of their commanders is given to you. Then, you may replace or keep them».

He said: Till I consider the matter.

He got out and then returned next day and said:

I gave you yesterday my opinion and I see today to treat them with your tendency. So, those who obey you and those who disobey you will be known and your order will be received.

Afterwards, he went out. Al-Abbas met him while he was going out but he (himself) was coming in.

When he met Ali Ibn Abi Taleb, he said I saw al-Maghira going out from your home. Why did he come to you?

Ali said: Before this time he told me «You have the right to obedience and advice». And that «You are the rest of people», and the decision today yields tomorrow and the loss today drives you astray tomorrow. I support Mou'awya and Ibn Amer as well as Othman's rulers in their jobs till their pledge of allegiance comes to you and till people keep quiet. Then, you can sack whomever you want!!!

I rejected this; and I told him I don't flatter on my religion and I don't accept humiliation in my case.

He said: If you turn down my proposal, then, you can sack anyone but keep Mou'awya. Mou'awya has courage and the people of al-Sham listen to him and you have evidence for keeping him.

Omar had appointed him.

I said I swear by Allah I will never appoint Mou'awya for two days. Then, he left and I know that he considers me as mistaken.

Later, he returned to me and said: I adviced you for the first time on what I told you but you did not accept. Then, you saw that you would do what you saw; i.e., you would sack them and then appoint those whom you trust. Allah is sufficient for me and they are easier than those who were in their jobs.

When al-Maghira saw that Ali rejected to reappoint Othman's rulers, particularly Mou'awya, he changed his opinion and claimed he was in agreement with him.

Ali had criticized Othman for keeping Mou'awya as ruler because he used to do what he wanted and then attributed it to the Caliph and the Caliph (Othman) didn't show any objection.

Ibn Abbas told Ali after he listened to al-Maghira's first and second opinions: Yesterday he adviced you; but today he cheated you!

Ibn Abbas's opinion

Ali told Ibn Abbas: Why did he advice me?

He replied: Because you know that Mou'awya and his companions are men of the world and when you reappoint them, don't care the matter and who did this. And when you sack them they will say he did that without shura (consultation) and that he killed our companion. And they will instigate people against you. So, the people of al-Sham and Iraq will also rebel against you; not to mention Talha and al-Zubair whom I distrust and I believe they would attack you.

Ibn Abbas expected that Mou'awaya and al-Sham people would fight him if he was not reappointed. He also expected that al-Kufa people, Talha and al-Zubair would fight him and reject to give him the pledge of allegiance.

Ali said: concerning their reappointment, I swear by Allah it is not good for setting things aright. But, the right and knowledge oblige me to reject the reappointment of any one of Othman's rulers. If they accepted this would be good for them and if they rejected I would use the sword.

Ali insisted on sacking Othman's rulers immediately because they were the reason for complaint. And if they rejected he would fight them.

Ibn Abbas said: Obey me and enter your home! Go to your property in Yanbou' and close your door on you. The Arabs are confused and angry, but they don't find anyone but you. I swear by Allah, if you go with those men today, people will hold you responsible for Othman's blood tomorrow!

Ali rejected and told Ibn Abbas go to al-Sham. I have appointed you.

Ibn Abbas said: This is not a decision. Mou'awya is a man of the Ommayas and he is the cousin of Othman and his ruler in al-Sham. I don't feel safe! He would kill me for Othman. The least what he could do is to imprison me and to control me.

Ali told him: And why?

He said: for a relation between me and you. And all things, which are put upon you, are put upon me too!

But, you may write to Mou'awya and you may promise him.

Ali rejected to do that. He said: I swear by Allah this will never be.

Of course, Mou'awya had no intention to quit his job as governor of al-Sham after he had been appointed and reappointed by Othman and Omar and after he had strengthened his power there. All indications showed that he would resist Ali, for whom may Allah's good pleasure is prayed, and he would demand Othman's blood-money.

And when Ali rejected everything but to sack Mou'awya or fight him, Ibn al-Abbas told him: «Do what you do see right.. I'll be obedient.

Ali saw that the best thing to set the conditions aright was to sack all Othman's rulers before he receives the pledge of allegiance of other regions. He believed that their stay for one day is considered a point of criticism to his relegion. For this, he didn't respond to the opinion of al-Maghira Ibn Shu'ab and Ibn Abbas who was the closest men to him. He, for whom may Allah's good pleasure is prayed, did not want to inaugurate his caliphate by reappointing Mou'awya in al-Sham and to support him. Had he done this he would have started his reign with what Othman ended his caliphate; and when he was killed.

The distribution of governors to countries

Ali, may peace be upon him, distributed governors to the following regions (states).

(1) Othman Ibn Hanif in al-Basra.

(2) Omara Ibn Shehab in al-Kufa.

(3) Obaidullah Ibn al-Abbas in Yemen.

(Not Abdullah as Washington Irving said).

(4) Qais Ibn Sa'ad in Egypt.

(5) Sahl Ibn Hunaif in al-Sham.

As for Othman Ibn Hunaif, he marched to al-Basra. Nobody prevented him from that. Ibn Amer had no opinion on that; whether to fight or not.

People parted in it; one group followed the people and joined al-Jama'a (group). Divisions and another division said its people watched what the people of Medina do and then they do the same.

Concerning Omara Ibn Shehab, he reached Zubala[1]. Tulaiha Ibn Khuailid met him to take revenge for Othman. He said: I feel sorrow for a matter that did not precede me and I couldn't catch it up.

He went out at the time when al-Qa'aqa'a returned from the support campaign for Othman.

When he met Omara he told him: Return! The people don't want any ruler but theirs. If you reject I'll kill you.

Abu Mousa was the ruler of al-Kufa at Othman's reign. Omara returned and told Ali about what had happened!

Obaidullah Ibn al-Abbas marched to Yemen. Ya'ala Ibn Menia (Othman's ruler in Sana'a) collected all the taxes and went to Mecca with the money. Then, Obaidullah entered to Yemen. But, Qais Ibn Sa'ad was sent to Egypt. When he arrived in Aiyla[2] horsemen followed him. They asked him: Who are you?

He said: Qais Ibn Sa'ad.

They said: Go on!

He continued his march till he reached Egypt. The people of Egypt were divided into groups. A number of people joined al-Jama'a and became part of the group; and another group stayed in Kharbata[3]. They said if Othman's killers were killed we are with you; or we remain as we were.

We remain as we were until we are defeated or realize our objective.

A third group said: We are with Ali if he did not harm our brothers. By this they were with al-Jama'a.

Qais wrote to the Commander of Believers on this. As for Sahl Ibn Hunaif whom was appointed by Ali, may peace be upon him, in al-Sham, he went out till he arrived in Tabuk and horsemen intercepted him. They told him: Who are you?

He answered: I am commander (ruler).

They said: Commander of what?

He said: The Commander of al-Sham.

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(1) Zubala is a place in Mecca road off al-Kufa. It is a village which had souqs.

(2) Aiyla is a city on the coast of al-Qalzam sea next to al-Sham.

(3) Kharbata is a town close to Alexandria. It is now only ruins. It is unkown.

They said: If Othman had sent you alive, you are welcome!

But if another one had sent you return.

He said: Haven't you heard about what happened?

They said: Yes!

He returned to Ali. Ali summoned Talha and al-Zubair.

He said: The thing against which I warned you happened.

O, people! The thing that happened would not be settled except by beating it. It is a sedition like fire whenever it is instigated it increased and got ablaze. They told him to permit them leave Medina; either we would discuss with you the matter or you let us go.

He said: I'll deal with the matter as much as I can and if I'll find no solution to it at last I'll resort to the use of fire (cautery).

Before we get into the rest of events, we explain something about the governors of Ali, for whom may Allah's good pleasure is prayed, so that readers may make acquaintance with them.

(1) Othman Ibn Hunaif was from Medina (from al-Ansar). He was from al-Aous Tribe. He is the brother of Sahl Ibn Hunaif.

He took part in Ohud and other battles, Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, had appointed him in Iraq. He surveyed it and collected its taxes.

(2) Omara Ibn Shehab: We found no mentioning of him among al-Sahaba (companions).

(3) Obaidullah Ibn al-Abbas is the cousin of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He saw the Prophet, to whom may Allah's Blessings and peace be granted, and kept His Hadith by heart. He was younger than his brother Abdullah.

It was said only one year separted them. He was very generous. He really was an example to follow in generosity. He used to slay a camel. His brother Abdullah told him to stop this. He did not, but he increased it to two camels everyday. When he and his brother Abdullah came to Medina, Abdullah was more knowledgeable; whereas Obaidullah was more generous in offering food. Obaidullah died at the reign of Yazid Ibn Mou'awya. He died in Medina.

(4) Qais Ibn Sa'ad whom Ali appointed in Egypt is (from al-Ansar) and from Khazraj tribe. He was on of the greatest companions and one of the Arab most cunning and most generous men. He had right opinions and good war tactics alongside the ability to help and to show during and courageous attitudes. He was the most important nobleman among his people. He used to hold the banner of al-Ansar with the Prophet, to whom may Allah's

Blessings and peace be granted. There are many stories about his generosity. He died in 59 Hijra.

(5) Sahl Ibn Hunaif is from al-Ansar. He was from Aous tribe. He took part in Badr and other battles with the Messenger of Allah, to whom Allah's Blessings and peace be granted. He was steadfast on Ohud Day. At that time, he pledged to fight to death, before the Prophet, to whom may Allah's Blessings and peace be granted.

He used himself as shield to protect the Messenger of Allah from arrows. He was healthy and he had a strong body. He died in al-Kufa in 38 Hijra.

The obedience by al-Kufa people

Abu Mousa wrote to Ali, for whom may Allah's good pleasure is prayed, stressing obedience by al-Kufa people and their pledge of allegiance. Some of them were satisfied with the past condition and others were satisfied with those people who run the affairs of al-Kufa. Ali was about to go into confrontation with al-Kufa. Mu'bad al-Aslami was Ali's messenger to Abu Mousa.

Mou'awya's rebellion in al-Sham

The Commander of Believers sent Sabra al-Juhni to Mou'awya. He met him, but Mou'awya did not answer him. He returned his messenger, but he challenged the caliph to fight him. He demanded him to keep him as governor or to confront him in a war. And he did not tell the messenger anything else.

When three months elapsed since the assassination of Othman (in Safar) Mou'awya summoned a man from Bani A'bs (tribe), then he summoned a man from Bani Rwaha (tribe) called Qubaida. He gave them a sealed letter entitled from Mou'awya to Ali.

He told the messenger to hold the bottom of the letter when he enters Medina. Then, he told him what to say.

Then, he sent back the messenger of Ali. And the two messengers left. They arrived in Medina early in Rabe' al-Awal. When al-Absi entered Medina he raised the letter as he was ordered. People went out looking at him. They returned to their horses after they knew that Mou'awya was opposing. He went on till he met Ali and delivered him the letter.

He opened it but he did not find any writing inside it.

He told the messenger: What is the matter?

The messenger said: Do you promise me with safety?

He said: Messengers are safe. They are not killed.

He replied: I left behind people who don't accept anything but revenge?

He said: From whom?

He said: From you!

I also left behind 60000 men wailing at Othman's shirt as it was installed on the Damascus pulpit.

He said: From me. They demand Othman's blood?

O, Allah! I am innocent. I have nothing to do with Othman's assassination. I swear by Allah, Othman's killers escaped to a time that Allah wills. He, if He, wants a matter to be it shall be. Go away!

He said: And I am safe.

He replied: And you are safe.

As al-Absi went out, al-Sebae'is said: Kill him. This dog, the conveyor of speech! I kill him.

He shouted: O, Moudars, Qais tribe, the horsemen and men of arrows. I swear by Allah, Be He exalted, he will retaliate by 4000 men. Behold! How many men and horsemen are there.

They attacked him but Moudars defended him. They told him: Keep silent.

He repeated: No! I swear by Allah. They will never succeed. There will be punished. But, they said to him: Keep silent, but he repeated: They had got what they are warned against.

I swear by Allah, their positions had finished and their privileges had gone with the wind. I swear by Allah they won't reach evening before they become humiliated.

Ali's opinion on Mouawya's rebellion

The people of Medina wanted to know the opinion of Ali; for whom may Allah's good pleasure is prayed, on Mouawya's Rebellion. Al-Hasan, for whom may Allah's good pleasure is prayed, told his father not to fight Mou'awya.

Ziad Ibn Hanzala al-Tamimi talked with people to meet with Ali. He used to meet and talk with him. He went to him.

Ali told him: O, Ziad! Move on..

He said: What for???

He said: You will invade al-Sham.

Ziad said: Patience! Patience and tolerance are better.

Ziad wanted Ali, may peace be upon him, to deal flexibly with Mou'awya, but Ali told him:

- When you have a clever heart and a sword

And a high nose, injustices won't know way to you.

Ziad had been sent by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, to Qais Ibn Assem and al-Zubruqan to cooperate with each other against Mussailama, Tulaiha and al-Aswad. He worked for the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Ziad went out. He met people while they were awaiting. They told him: What is the matter?

He said: Sword! Sword! O, People!

They knew what he was going to do.

Ali summoned his son Mohammad Ibn al-Hanafieh. He appointed him commander of a brigade; and appointed Abdullah Ibn Abbas on the right wing, Omar Ibn Abi Salama or Omar Ibn Sufian Ibn Abdul Assad on the left. He also summoned Aba Laila Ibn Omar Ibn al-Jarrah (the nephew of Abi Obaida al-Jarrah).

He appointed him in the front as a vanguard. Then he appointed Qutham Ibn Abbas in Medina. He did not appoint anyone who opposed Othman. He alaso wrote to Qais Ibn Sa'ad to send people to him for al-Sham. He also wrote to Othman Ibn Hunaif and to Abu Mousa for the same objective. He was bent on preparation and equipping his army. He called Medina people to fight them.

Ali's speech urging people to fight Mou'awya

Ali, for whom may Allah's good pleasure is prayed, delivered a speech in which he urged the people of Medina to confront Mouawya's army. He said: Allah, to whom belong Majesty and might, hath sent a guiding messenger with a fluent Book as well as an order which is clear and established for which nobody will perish except those who are destined to. The fabricated matters and the pretentions are deadly except what Allah has maintained.

In the power of Allah lies your protection. So, obey Him straight and

true. I swear by Allah you either have to do this or Allah will tranfer the power of Islam from you. Then, He will never bestow it on you. Stand up to confront those people who want to disperse your community. May Allah make you the best to help you compensate for the corruption of those people thereby fulfilling your duty.

Talha, al-Zubair and Aiysha opposing the Commander of Believers

During his preparation for fighting Mou'awya, the Commander of Believers was informed from Mecca that Talha, al-Zubair and Aiysha, for whom may Allah's and pleasure is prayed, had opposed him and sided with Mou'awya.

Talha and al-Zubair had already requested him to permit them to leave for Omra (minor pilgrimage). He permitted them and it was reported that he told them: «I swear by Allah you don't want to perform Omra. You want to concoct a conspiracy. He also frightened them of Allah in case of pushing matters towards sedition. Some people objected that he had permitted Talha and al-Zubair to go to Mecca and to perform Omra there. So, they joined Aiysha and instigated a sedition. The opinion was that he should imprison both of them.

He believed he had no right to imprison them not even for politics. But, in Sharia it is prohibited that man shall be punished for what he does not do, or for what is thought to be a plan concocted but might not be executed. As for politics, had he accused them as they were two noblemen of religion and of the best immigrants, that would have been a reason for driving people away from him and that would have led to criticizing him by what is known publicly such as the saying that he was not confident of himself as Imam. So, leaders are accused.

When Ali was informed on the news of the rebellion of Aiysha, Talha and al-Zubair he addressed people saying:

«Allah, to whom belong majesty and might, made pardon and forgivness for the tyrannt of this nation. And He helped those people committed to His faith and secured victory and escape for them. But those who had no right pursued evil. So, as Talha, al-Zubair and Aiysha met on the opposition of my command and called people for reform; and I'll be patient. If they refrained I'll refrain and stop short of what I had been told about them».

Aiysha, for whom may Allah's good pleasure is prayed, had gone to Mecca on Omra (minor pilgrimage) twenty days before Othman, for whom may Allah's good pleasure is prayed, was killed.

When Ibn al-Abbas went to the pilgrimage as Othman ordered him to read to the Mecca people his letter, he passed by Aiysha in al-Sulssul (nearly Medina, seven miles off). She told him: O, Ibn al-Abbas! I appeal to you by the Name of Allah! You have got an active tongue to instigate people against this man (she means Othman) and to cast doubt on him among the people. The right path was clear for them and the minaret of right was installed for them. They gathered from different countries for a serious matter.

I saw Talha Ibn Obaidullah had taken keys for Bait el-Mal and treasury. If he follows (Caliphate after Othman) he'll pursue the course of his cousin Abu Bakr, for whom may Allah's good pleasure is prayed.

Ibn Abbas, for whom may Allah's good pleasure is prayed, said: O, woman! If it happened people wont' go to anyone but to our companion (He means if Othman was killed people would give Ali the pledge of allegiance).

She said: «O, go away! I don't want to get into discussion with you! Aiysha, for whom may Allah's good pleasure is prayed, wanted Ibn Abbas to stand against Othman. She wanted Talha to be as a caliph.

He was tough on Othman, so that the caliphate would return as it was before. And she hated that Ali be the caliph. But, she knew that people would give him the pledge of allegiance.

If Othman was killed she would go to Mecca. And when she went out from Mecca seeking Medina she was met by Besraf, who is a man of her uncles from Bani Laith (The Tribe of Laith) called Obaied Ibn Abi Salama. She told him: What is the matter?

He said: Othman was killed and they remained eight.

She said: What, then, did they do?

He said: They met on giving the pledge of allegiance to Ali.

She said: May this fall down on this (may the heaven fall on the earth)! Say this to your companion! Return me! Return me! Then, she left for Mecca saying: «Othman was killed in unfair way; I swear by Allah. I'll demand revenge for his blood; I swear by Allah.

He told her: And why? I swear by Allah, you were the first to oppose him and urge his killing. You used to say: «Kill Na'ath alan (Othman). He turned into disbeliever. And in another story: «He got dissolute».

She replied: They asked him to repent then they killed him. And I said and they said but may last saying is better than my first one.

Ibn Omm Kelab told her (He is Obaid Ibn Abi Salama):

- From you is the start and from you are others;

And from you is the wind and also is the rain

- And you ordered the killing of Imam

As you told us he got disbeliever

- We obeyed you in killing him

And you ordered us to fight him

- The floor did not fall from above us

And neither our sun nor our moon eclipsed

- People have given the pledge of allegiance to Za Tudra'a

Who eliminates the bad and entablishes power

- And who is dressed in martial costumes

And he, who is loyal, is not like the one who betrayed...

Then, she left to Mecca and went to al-Hejr and stayed there. People rallied around her.

Aiysha's speech before Mecca people

Aiysha, for whom may Allah's good pleasure is prayed, addressed the people of Mecca. She said: «O, people! The mobs of other countries; the people of water and the slaves of Medina people met on this dead man yesterday. Their meeting was unfair and their killing of this man was unfair. They were indignant over him for he appointed young men; but before him they did the same. And they criticized him for some places that he protected. He followed them up and removed those places from under his protection. They did find neither only pretext nor any execuse. They started to attack and shed the tabooed blood. They violated the tabooed country and the tabooed month (Haram month). They seized the illegal money. I swear by Allah, Othman's finger is better than them all.

I swear by Allah, had the thing for which they attacked him been a guilt, he would have rid of it the same as the gold rids itself of impurity, and the material from its dirt.

Aiysha's readiness to fight the Commander of Believers

After Aiysha, for whom may Allah's pleasure is prayed, delivered a speech in Mecca, Abdullah Ibn Amer al-Hadrami, who was Othman's governor in Mecca said:

Here is I am; the first who demanded. And I am the first one who responded. The Ommayas followed him. They already left from Medina afer the murder of Othman. They went to Mecca. They raised their heads and they were the first ones to talk in al-Hijaz. Sa'id Ibn al-Ass and al-Walid Ibn O'qba as well as all other Ommayas followed them. Abdullah Ibn Amer from al-Basra came with many funds. Ya'la Ibn Ommaya, who is Ibn Menia from Yemen and who was Othman's governor there, also came with 600 camels and 600000 dirhams. He stayed in al-Abtah. Talha and al-Zubair came from Medina. They met Aiysha. She said: What is the matter?

They said: Fugitives from Medina, from the mobs, Arabians and from people who are confused and who donot know right or deny bad. They don't deny their bad or prevent themselves! Confront those mobs.

Talha and al-Zubair told Aiysha: If you obeyed us we damand the revenge for Othman's «blood».

She said: From whom you are going to revenge?

They said: They are well known men. They are the companions of Ali and his entourage.

They said: We go to al-Sham.

Ibn Amer said: It is sufficient for you: Al-Sham and Mou'awya. Go to al-Basra. I have my people there and they back Talha.

They said: May Allah damn you! I swear by Allah. You never were peaceful, nor fighter.

Would you stay as Mouawya did. And we found it sufficient for us. Then, you come to al-Kufa and prevent those people from doing what they want!

They did not find any acceptable answer there.

They agreed on al-Basra. And they said to her: We leave Medina. We went out and we had with us those people who don't like the mobs at all. And we would go to a lost country in which they protested against us and supported giving the pledge of allegiance to Ali. So, you might instigate them as you instigated the people of Mecca.

Had Allah set things right we might have had what we wanted; or we pushed ourselves in streneous efforts till Allah hath what He wanted. Then, she responded to this.

Talha and al-Zubair write to the notables of al-Basra

Before Aiysha, for whom may Allah's good pleasure is prayed, goes to al-Basra, al-Zubair told Abdullah Ibn Amer: Who are the men of al-Basra?

He said: Three! All of them are obeyed masters! Kaab Ibn Sur in Yemen, al-Munzer Ibn Rabe'a in Rabe'a and al-Ahnaf Ibn Qais in al-Basra.

Talha and al-Zubair wrote to Kaab Ibn Sur: «So and so, you are the judge of Omar Ibn al-Khattab and the sheikh of al-Basra people as well as the master of the people of Yemen. I already got angry for Othman for the harm befell him. I am angry for him because of killing... Al-Salamu Alaikum».

And we wrote to al-Ahnaf Ibn Qais:

«So and so, you are the delegate of Omar, the master of Modar and the wiseman of Iraq's people. The news of the catastrophe of Othman reached you. And we are coming to you. The reality is more effective than news, Al-Salamu Alaikum.

And they wrote to al-Munzer Ibn Rabe'a:

«So and so, your father was a chieftain in the pre-Islam era, and a master in Islam. You are like your father. It is said he was about to live up to his father's position. You are better than those who killed Othman and you are better than those who got angry for him, al-Salamu Alaikum».

Three brief letters calling them for joining Talha and al-Zubair

When their letters reached them, Ziad Ibn Modar, al-Nu'man Ibn Shawal and Azwan said: What have we done to Quraish! Do they want to take us away from Islam after we have embraced it? Do they want us to be in the trap after we have got out of it? They killed Othman and gave the pledge of allegiance to Ali. They have their own business.

Reply to letters

Ka'ab Ibn Sur wrote to Talha and al-Zubair:

«So and so; we got angry for Othman because of the harm by our remarks only; but there came the commander of others, by his sword. Had Othman been killed legally you would have done nothing to do with this matter. But, had he been killed illegally others would have done with the matter more than you. And had his issue been not clear, he would have been more obsecure than other things!»

Al-Ahnaf wrote to them:

«So and so; he did not consider me one of the people of good; but to be better than the people of bad. Today, Othman's right is prompted by his right of yesterday. He was among you, but you did not back him. When did you have this knowledge? And when did you have this opinion? When they read the letters of the people they got angry.

Ibn Omar's call for joining Aiysha

Talha talked with Ibn Omar and said:

«O, Abu Abdul Rahman! It is, I swear by Allah, a right that we lost and left. When execuse was available we judged with right and took it with fortune. Ali sees he will have the pledge of allegiance and Mou'awya sees not to give the pledge of allegiance to any one. We see to return it to shoura. If you walked with us and with the Mothers of Believers things would be good. Or! It would be the catastrophe».

Ibn Omar said:

«If your saying is not right you will lose a favour. And if it is bad it will be evil from which you will escape. Beware that Aiysha's home is better for her than her howdah. You are in Medina better than in al-Basra. Humiliation is better than sword for you. Ali will not be fought except by those who are better than him. But, shoura, I swear by Allah, it was there but he preceded and you came late. None will return it except those who judged it. So, go away!»

Thus, Talha and al-Zubair left...

Marwan was the one who told them to write to the notables of al-Basra and to call Ibn Omar. When he (Ibn Omar) rejected, Marwan told them «get support from Hafsa!»

Then, we brought Hafsa. She said: If he obeys me he will obey Aiysha. Let him!

Aiysha's march to al-Basra

When Aiysha, for whom may Allah's good pleasure is prayed resolved to march to al-Basra to demand revenge for Othman's blood on the basis of their opinion, they called Abdullah Ibn Omar to go with them, but he rejected. He replied: I am in Medina with its people! I am going to do what they are going to do! Then, they let him.

The wives of the Messenger of Allah were with her in Medina, but when she changed her mind and wanted to go to al-Basra, they quit it. Hafsa told

them to go with them, but her brother, Abdullah Ibn Omar, prevented her.

Ya'la Ibn Menia supplied them with 600 camels and 600,000 dirhams and Ibn Amer also gave them many funds. A caller told people that Aiysah (the Mother of Believers), Talha and al-Zubair are leaving for al-Basra, and those who wanted to raise the banners of Islam and to fight those who backed Othman's killing; and those who demand revenge for Othman's murder, who have no camels or supplies, let them come to us. So, they took 600 on 600 camels and marched with 1000. Some said, they marched with only 900 from Medina and Mecca. People followed them and their number reached 3000 men. Now, what is the situation in Medina. Let us let Aiysha's march to al-Basra in demand of Othman's blood alongside others who joined her including Talha and al-Zubair to see the situation in Medina.

The situation in Medina and Ali's departure from it

As Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, was preparing himself to fight Mou'awya and he was calling the Medina people to fight the people of disunity and dismemberment, he was informed that Aiysha, Talha and al-Zubair went out to al-Basra to demand the revenge for Othman's killing; alongside them were those people mentioned above.

He said: If they did it the Moslems discipline would be disrupted. And there will be nobody to blame us. The matter was thrown heavily on the Medina people and they were not enthusiastic for it. He summoned Abdullah Ibn Omar, Komail al-Nukha'e (It is said he sent Ammar) and he brought him. He said to him: Come with me!

He said: I am with the people of Medina. I am one of them. And they got through this matter; and I got through it with them. I'll never part them. If they get out I'll do the same! And if they sit here I do the same!

He said: Give me a guarantee that you'll not get out.

He replied: I don't do that!

He said: Had I not known your bad manners as you were a little boy and as you are young now you would have denied me. Let him! I guarantee him.

Abdullah Ibn Omar, then, returned to Medina as they said: «we swear by Allah we don't know what to do!»

This matter is controversial and we remain here till he enlightens us and make it clear for us.

He went out at night and told Omm Kalthoum the daughter of Ali about

what he had heard from Medina people. He also told her he was obedient to Ali. He was true and he stayed there.

Next day, Ali was informed that «what had happened yesterday was much more severe on you than Talha and al-Zubair, the Mother of Believers and Mou'awya!»

He said: «What is it?»

They replied: «Ibn Omar went to al-Sham!»

Ali went to souk and told them to bring him the camel at noon. He prepared men and their destination. But, the people of Medina agitated. Omm Kalthoum heard about what happened. She told them to bring her her she-mule. She mounted it and went to Ali as he was standing in the marketplace distributing men according to his request.

She said: What is the matter?

There is no use of this man. This matter is different from what they told you! And it is different from what I have talked to you.

She said: «I guarantee him». So, he left satisfied.

Then, Ammar Ibn Yasser came and talked with Mohammad Ibn Musallama al-Ansari and Sa'ad Ibn Abi Waqqas to go with Ali, but they turned the request down. The same did Ibn Omar.

Ali, told Ammar: Let those people. Ibn Omar is weak; Sa'ad is not so; and I am the one who killed the brother of Muhammad Ibn Musallama on Khaibar Day, Marhab the Jew.

When Ali saw that the people of Medina were not obedient and not suppoters, he met them alongside the notables of Medina people. He addressed them: «The conclusion of this matter will not be good except when its beginning is good. You have seen the consequences of the judgment of Allah, Be he exalted, on these men who passed away. So, be with Allah, may He be with you and may He mend things for you».

Two well-known men of al-Ansar (1) Abu al-Haitham Ibn al-Taihan (2) Khuzaima Ibn Thabet replied him; not with this man of the two acknowledgements (Shahadatin); the man of the two acknowledgements had died at the time of Othman Ibn Affan.

Al-Sha'abi said: I swear by Allah, who is the only one God; there rose to that sedition nobody but six Badrians (who took part in Badr Day); and who has no other one (seventh); or seven, who has no other one (eighth).

He, Ziad Ibn Hanzala, said to Ali Ibn Abi Taleb, may peace be upon Him; when he saw people's non-response to him: «If they did not respond to you; we would respond and we would fight for you».

The reason for the people's non-response to Ali Ben Abi Taleb's call, for whom may Allah's good pleasure is prayed, was that they had known the opposition by Mou'awya and the people of al-Sham.

Ali prepared himself. Then, they heard about Aiysha's departure, alongside Talha and al-Zubair in demand of Othman's blood. So, they were terrified!

Abu Qutada told Ali: O, Commander of Believers!

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, hath given me this sword. And I sheathed it for long. It is high time I unsheathed it against those unfair people who used to be cheaters of the nation. If you liked to appoint me a commander I am ready.

Omm Salama, the wife of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: O, Commander of Believers! I'd like to go with you... This is my son Omar. I swear by Allah, he is dearer to me than myself. He will go with you and take part in your battles.

So, he went with him and remained with him. He also appointed him in Bahrain and then sacked him. He appointed al-Nu'man Ibn A'jlan al-Zu'rki in his place.

When Ali, may peace be upon him, heard that Aiysha's army started its march he moved to Ze Qar[1].

His march lasted eight nights. Some people of Medina were with him.

Aiysha's companions at odds on who will be Imam at prayers and who will be the commander!

When Aiysha went out of Mecca with her people, Marwan Ibn al-Hakam called for prayers (Azan). Then, he told Talha and al-Zubair: Who will be the Imam?

Obaidullah Ibn al-Zubair said: Abu Abdullah (he means his father al-Zubair). Mohammad Ibn Talha said: Abu Mohammad (he means Talha, his father).

Then, Aiysha told Marwan: Do you want to disperse us? Let my nephew be the Imam. (She means Abdullah Ibn al-Zubair). It is said that Abdul Rahman Ibn I'tab Ibn Asiad was the Imam of Aiysha's people till his death.

Mo'az Ibn Obaid used to say: I swear by Allah, had we been victorious

(1) Ze Qar is a source of water possessed by Bakr Ibn Wael. It is close to al-Kufa.

we would have fought each other.

Al-Zubair would not let the matter to Talha; nor Talha would let the matter to al-Zubair. They (Talha and al-Zubair) were at odds!!! They were struggling to be the chiefs; each one by his own supporters.

Mothers of Believers followed Aiysha to Zat I'rq[1].

They cried for Islam. There had never been a day of wailing like that day. It was called (the wailing Day).

When they reached Zat I'rq, Sa'id Ibn al-A'ss met Marwan Ibn al-Hakam and his companions. He asked them: Where are you going and leaving your revenge to the old camels behind you??? (He means Aiysha, Talha and al-Zubair).

He said: If you get victorious, to whom you are going to appoint as commander?

Be true to me.

They said: One of us. The one whom people will choose.

He said: But, you have to appoint the son of Othman for you moved out to demand his blood. Then, they said: We let the sheikhs of immigrants and place it in the orphans?

He said: I see that I must name one in order to take it out from Bani Abdu-Manaf. Thus, he retreated alongside Abdullah Ibn Khalid Ibn Asiad.

Al-Maghira Ibn Shu'ba said: The right opinion is that of Sa'id Ibn al-Ass. Those, who are from Thaqif, should return. Let them return. He returned!

It is known that Aiysha and those who were with her went out to demand revenge for the killing of Othman. But, before they clash with Ali in a fight. And before they know who will be the commander, they got us to dispute. Who would be the Caliph if they got victorious; or if Ali, for whom may Allah's good pleasure, was defeated?

All this was as Aiysha continued to wail for Islam. She cried and others cried for her till the sound of wailing rose!

(1) Zat I'rq is Iraq's Meqat. It is the border between Najd and Tuhama.

The Camel of Aiysha, for whom may Allah's good pleasure is prayed

The people went to al-Basra. With them there was Aban and al-Walid; the two sons of Othman.

Y'ala Ibn Menia gave Aiysha a camel called (A'skar). He purchased it for eighty dinars. And she mounted it.

It is said that «her camel was for a man from A'rina.

Al-I'rni said: As I was on a camel, a man offered me to sell him the camel. He said: Do you sell your camel?

I said: Yes!

He said: How much do you want for it?

He replied: One thousand dirhams!

He said: Are you crazy!

I said: why?

I swear by Allah I never wanted anybody but caught him up! And nobody could catch me up while I was on it!

He said: Only if you knew for whom we want it?!!

We want it for Aiysha, the Mother of Believers!

I said: Take it for nothing.

He said: You return with us to the caravan to give you a she-camel and dirhams.

He said: I returned with him. They gave me a she-camel from Mahra, and 400 dirhams. They said to me: «O, brother of A'rina! Do you know the road?

I said: I am the best to know it among people!

They said: Go with us!

So, I went with them.

I led them all the road till we reached al-Hawa'b, which is a water source.

The dogs of al-Hawa'b

When they were in al-Hawa'b dogs barked.

They said: What is this source of water?

Their guide told them: This is al-Hawa'b source of water.

Aiysha cried loudly: We are for Allah and to Him we return! I heard the Messenger of Allah, to whom may Allah's Blessings and peace be granted, saying as his wives were with him: O, for whom of you the dogs of al-Hawa'b will bark?? Then, she hit the back of her camel and let it sit down.

She said: Return me! I swear by Allah, I am the owner of al-Hawa'b source of water.

So, they stopped around her and stayed there for one day and a night.

Abdullah Ibn al-Zubair told her: It is a lie!

He continued to talk with her; but she was persistent in her attitude. Then, he said to her: Escape! Escape! Ali Ibn Abi Taleb caught you up!

Arrival at al-Basra

The army of Aiysha, for whom may Allah's good pleasure is prayed, moved to al-Basra. Then, Aiysha wrote to the men of al-Basra; and she stayed in al-Hafir awaiting the reply. When al-Basra people know the news, Othman Ibn Hanif Omran Ibn Hussein and Aba al-Aswad al-Du'ali were called to ask Aiysha about her march. They met her and asked her. They said: The mobs and the tribal troublemakers invaded the haram (yard) of the Prophet, to whom may Allah's Blessings and peace be granted.

They also changed it and sheltered the people of danger. So, they deserved the damn of Allah and the Damn of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. They deserved the damn alongside with those who were accomplices in the murder of Moslems. They will have neither pretext nor execuse for their doing.

They legalized the haram (taboved blood) and shed it. They also pillaged the haram money and stole it... They legalized the haram country (holy country) and the haram month (the holy month).

I went out with Moslems educating them on what those people had done; what are the developments; and what are the points they have to set aright. And I recited the Quranic verse: «There is no good in much of their talk!»

This is our business for a favour we order you to do and a bad act we order you not to do. Then, Omran and Abu al-Aswad went out to Talha. They said: Why did you come? He replied: Othman's blood.

They said: Don't you give the pledge of allegiance to Ali???

He said: Yes! And if the sword is placed at my neck.

Al-Zubair said the same thing!

Al-Basra people's difference at Aiysha case

Omran Ibn Hussein and Abu al-Aswad ad-Dw'ale returned to Othman Ibn Hanif and told him about what they heard from Aiysha, Talha and al-Zubair, for whom may Allah's good pleasure is prayed.

Othman was appointed by Ali in al-Basra. He consulted with Omran. He told him: Quit! I am staying.

Othman said: But, I'll prevent them till the Commander of Believers comes. Then, Omran went to his home. And Othman took care of his affairs.

Hisham Ibn Amer said: This matter which you want is to be delivered to the worst of what you dislike. This is a crack that cannot be mended. So, may you have pity on them and may you forgive them till Ali's order reaches you.

But, Othman rejected and called people. He ordered them to be dressed in their arms. So, they met at al-Masjed and ordered them to be ready. He ordered a man called Qais Ibn al-O'qdieh al-Humeisi to go to people to know their opinion.

He said: O, people! I am Qais Ibn al-O'qdieh al-Humeisi. Those people have come demanding Othman's blood! We are not responsible for Othman's killing. Obey me and drive them back to the place from which they have come.

Al-Aswad Ibn Sare stood up and said: Did they claim we are the killers of Othman? They have come to get our support against the killers of Othman from us and from others.

But, people stoned him. Thus, Othman knew that Aiysha's companions had their supporter in al-Basra. This annoyed him. Then, Aiysha moved to al-Merbasd with the people who accompanied her (Al-Merbad is an inn fro camels). They entered from its upper part till Othman went out with his companions. Later, some people who wanted to side with her from al-Basra went out and joined her.

So, part of al-Basra people sided with her and another part sided with Othman Ibn Hanif, the governoer of al-Basra appointed by Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed.

The people met in al-Merbad. Talha spoke from the right side of al-Merbad, and Othman Ibn Hanif was in the left side. They listened to him.

He praised Allah and thanked him. He also mentioned Othman and his favours. Then, he called for the revenge for Othman's killing and urged the people to do so.

Al-Zubair did the same. But, the people standing to the right side of al-Merbad said: True!!! We will do this!

And the people standing in the left side of al-Merbad said: Lies and betroyal as well as orders to do evil!

They gave the pledge of allegiance to Ali. Afterwards, they came to say this. Thus, the people of the two sides stoned each other and dust rose... Then, Aiysha, for whom may Allah's good pleasure is prayed, spoke.

She said after praising and thanking Allah:

People accused Othman falsely and charged his governors falsely. They used to come to Medina and to consult us on what they say about them. We looked into their claims and found him innocent, pious and loyal; but we found them liars and cheaters. They appeared to be different from what they concealed within themselves. When they became strong they stormed his home and killed him thereby legalizing the haram (tabooed) blood, the haram month and the haram country.

You have to do nothing, but this taking revenge against Othman's killers and commitment to the Book of Allah (the Holy Quran). She recited: (Don't you see that those who got a share of the Holy Book calling for the Book of Allah), Quran's verse.

When Othman's companions heard the address of Aiysha they were divided into two groups; a group said: She was true and right; the other said she was liar. Then, they stoned each other. As Aiysha saw this she moved with the people in the right side departing Othman Ibn Hanif till they stopped at al-Merbad close to the tanners. Meanwhile, Othman's companions stayed as they were. Some of them sided with Aiysha's whereas others remained with Othman.

Opposition to the going out by Aiysha, for whom may Allah's good pleasure is pleasure

Jarieh Ibn Qudama al-Sa'adi came and said: «O, Mother of Believers! I swear by Allah, Othman's killing is easier than your going out of your home on this damned camel exposed to weapons. It was a cover from Allah and a sanctity which you violated. And you have violated your own sanctity. Those who see your fight shall see your killing. If you have come obedient you should return to your home. And ifyou have come fercibly you should have support from people».

Opposition to Talha and al-Zubair

A young man from Bani Sa'ad (Tribe), his name is not known, went to Talha and al-Zubair and said: As for you O, al-Zubair! You were the disciple

of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. But, you O, Talha! You were the timer of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

And I see your mother Aiysha with you! Would you bring your women with you?

They replied: No!

He said: I have nothing to do with you. Then, he left. Al-Sa'adi said:

- You protected your wives and brought your mother!

This is, I swear by Allah, unfair.

- She was ordered to do so

And began to make a long travel.

- Her sons should make it for her

They should fight by arrows and swords;

- Talha and al-Zubair violated her sanctity

This is sufficient to tell about them!!!

Question about Othman's killers

A youth from Juhaina (Tribe) went to Mohammad Ibn Talha, who was a good and pious man. He told him: Tell me about the killers of Othman, for whom may Allah's good pleasure is prayed. He replied:

«Yes! Othman's killing is the responsibility of three:

«The owner of the howdah (He means Aiysha); the owner of the red camel (He means Talha); and Ali Ibn Abi Taleb».

The youth smiled and said: Am I wrong! Then, he went to Ali and recited a poem in which he said that the two were truly responsible for killing Othman; but Ali Ibn Abi Taleb was not.

Start of Al-Jamal Battle (The Camel Battle)

Abu al-Aswad and Omran went away and Hukaim Ibn Jabala came. He began attack on his horse.

So, fight erupted and Aiysha's companions, for whom may Allah's good

pleasure is prayed took out their weapons.

Hukaim Ibn Jabala attacked them, but they were in a defensive status. Then, Aiysha ordered her companions to take the right side. They did what they were ordered to do and reached the cemetry of Bani Mazen. They stayed there. And when darkness prevailed, Othman returned to the palace; and people returned to their tribes.

Abu al-Harba'a, who is one of Bani Othman Ibn Malek Ibn Amre Ibn Tamim, went to Aiysha, Talha and al-Zubair and advised them to go to another place which is better. They listened to him and followed his advice. They left Bani Mazen's cemetry and moved from that place to a place close to al-Basra called al-Zuboqa. Then, they reached the cemetry of Bani al-Hussn, which is located in Dar al-Rezq. They started to prepare themselves.

People also marched towards them. They met them at the square of Dar al-Rezq.

Othman Ibn Hanif and Hukaim Ibn Jabala arrived to the site. Hukaim was murmuring (saying words which are not understood while he held an arrow in his hand. A man from Abdu Qais told him: Whom you are swearing at, and I hear what you say?

He said: Aiysha!

He said: O, son of a bad woman!

Are you saying this about the Mother of Believers? Hukaim, then, killed the man by his arrow. It seems that this man was the first to have been killed.

Then, Hukaim passed by a woman as he was swearing at Aiysha. She said: O, son of a bad woman!

Are you saying this about the Mother of Believers? Then, he killed her.

Later, they fought fiercely in Dar al-Rezq from the morning to the sunset. The dead and the wounded were many among the two sides.

Aiysha's compnions called for stopping the fight. But, Othman's companions rejected to stop the fight. When fighting got fiercer, they called Aiysha's companions to make accord and they responded to them. They wrote a letter that they sent a messenger to Medina, and to await till the Messenger returns from Medina. If they were forced to give the pledge of allegiance, Othman would go out and leave al-Basra for them. But, if they were not forced to do so, Talha and al-Zubair would go out.

Following is the text of the letter:

«This is what Talha, al-Zubair and those who were with them, the believers and Moslems on the one hand, and Othman, Ibn Hanif and those who were with him, the believers and Moslems on the other, agreed upon.

Othman shall stay as he is now where the accord left him, and Talha and al-Zubair shall stay as they are where the accord left them till the person trusted by them, their Messenger Ka'ab Ibn Sur returns from Medina.

None of the two sides shall harm the other in a masjed, or a souk or a road or a square open between them. They must await till Ka'ab returns with the news.

If he came with the news that the people had forced Talha and al-Zubair, they (the two) would be the commanders, or Othman could go to his home or join them. But, if he came with the news that they were not forced. Othman would be the commander. And if they (Talha and al-Zubair) kept on obedience to Ali; or if they wanted they could join their people and return to their homes. Meanwhile, believers should be the supporters of the winner».

Ka'ab Ibn Sur[1] goes to Medina

Ka'ab went to Medina. People met to see him. It was Friday. Ka'ab said:

«O, Medina People! I am the messenger of al-Basra people to you. Were those people (these two men) forced to give the pledge of allegiance to Ali? Or, did they come willingly?»

Nobody answered him. But, Osama Ibn Zaid said: «I swear by Allah, they gave their pledge of allegiance forcibly?»

Tammam ordered him be brought in, but Sahl Ibn Hanif, Othman's brother and other people opposed him. And Suheib Ibn Sinan and Abu Ayou Ibn Zaid got angry and opposed, with several companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, including Mohammad Ibn Mu'sallama, the killing of Osama.

He said: I swear by Allah; it is so! Then, they let the man go. Suhaib took him with his hand and let him enter his home.

He said: I was informed that Omm Amer is angry. Couldn't you keep silent like us?

He said: No! I swear by Allah, I did not see that the matter would reach such a case.

Then, Ka'ab returned. And Ali had known the news. He wrote to Othman saying: «I swear by Allah, they were not forced but out of rejecting division. They were foced to commit to the opinion of the people (as a team)

(1) Ka'ab was the judge of al-Basra. He rejected to join Aiysah. But, she went to him at his home. He said: «I don't like to turn down my mother's request.»

and for the favour of the people. If they wanted to back track they had no execuse for that; but if they wanted something else we would consider it and they would do the same.

What happened to Othman Ibn Hanif after Kaab's return

The letter reached Othman Ibn Hanifa as Kaab returned. They told Othman to quit. But, he (Othman) introduced the letter as a protest for his advantage. he said this is another thing; an emergent matter!

Talha and al-Zubair gathered people in a dark and cold night; a night with winds and dew. Then, they went to the masjed. They were night prayers. But, they delayed the prayers as Othman Ibn Hanif was late. So, they told Abdul-Rahman Ibn Attab to be the Imam. And they fought each other inside the masjed. They took Othman out of the Masjed after pulling out his hair. When Aiysha knew that she ordered them to set him free.

Sahl Ibn Sa'ad said: When they took Othman Ibn Hanif, they sent Aban Ibn Othman to Aiysha to consult her on his matter.

She said: Kill him!

A woman said: I appeal to you by the name of Allah, O, Mother of Believers to have mercy on Othman for his company with the Messenger of Allah, to whom may Allah's Blessings and peace be granted..

She said: Put him in jail! Don't kill him.

He said: Had I known that you call me for this matter I would not have returned!

Mujashe' Ibn Mas'oud said: Beat him up and remove his beard.

They lashed him forty strikes and removed his beard, the hair of his had, eye brows and eyelids. Then, they imprisoned him. Afterwards, they released him.

They appointed Abdul Rahman Ibn Abi Bakr as treasurer of Bait al-Mal.

Ibn al-Athir said: Something different was reported on Othman's dismissal. When Aiysha, Talha and al-Zubair came to al-Basra, Aiysha wrote to Zaid Ibn Suhan:

«From Aiysha, the Mother of Believers, the beloved of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, to her loyal son Zaid Ibn Suhan.

So and so, when you receive this letter come and support us... If you don't, people won't back us against Ali.

He replied her: «So and so, I am your loyal son if you refrained and returned to your home. If you don't do this, I'll be the first one to oppose you».

Zaid said: May Allah hath mercy on the Mother of Believers! She was ordered to stay at her home and we were ordered to fight; but she quit what she was ordered to do and ordered us to do it; whereas she did what we were ordered to do and prevented us to do it.

When she went there, Othman Ibn Hanif was the governor of al-Basra.

He told them: Why you are indignant over your companion?

They said: We don't see him better than us for it as he did all this!

He said: The man appointed me here. I'll write to him to know why you have come here; and I'll perform prayers with people and await his letter.

They let him. He wrote a letter. But, two or three days later, they attacked Othman at al-Rezq city. They held him prisoner. They wanted to kill him, but feared the anger of al-Ansar because he was from al-Ansar (Supporters of Islam in Medina). Then, they removed his head's hair, his beard, and his eyebrown. They also beat him up and imprisoned him.

Talha and al-Zubair spoke to people. They said: O, people of al-Basra! We are repentants of any guilt! We wanted to blame the Commander of Believers, Othman. But, the fools beat the patients and killed him.

People told Talha: O, Abu Mohammad! Your letters mentioned something else.

Al-Zubair said: Did any letter reach from me on this matter to you?

Then, he mentioned Othman's killing. He also showed Ali's defect and accused him of the killing of Othman.

A man from Abdu Qais defends Ali, for whom may Allah's good pleasure is prayed

After Talha and al-Zubair said what they wanted to say, a man from Abdu Qais stood and addressed al-Zubair. He said to him keep silent to let us talk.

«O, people of immigrants! You were the first to respond to the Messenger of Allah, to whom may Allah's Blessings and peace be granted. And this is your favour. Then, people embraced Islam. You did not have the command on us for anything. So, Allah bestowed on us the blessings of his

command. Then, he passed away and he appointed a man about whom you didn't consult us. We accepted that; and we were satisfied with it.

When he died, he placed your command in six men and then you chose Othman and you gave him the pledge of allegiance without consulting us. Later, you condemned him for his acts and you killed him without consulting us. Then, you gave Ali the pledge of allegiance without consulting us.

So, why are you indignant over him? Tell us why should we fight him?

Did he take anything forcibly? Or, did he do anything that you deny? Did he do anything like that to be with you against him? Or, what is the matter?»

They were about to kill that man. But, his tribe backed him. Next day they attacked them and killed seventy men.

Hukaim Ibn Jabala fights and got killed 25 Rabe' al-Akher, 36 Hijra

Hukaim Ibn Jabala was informed about what happened to Othman Ibn Hanif. He said: «I don't fear as I am backed by Allah and as I support Allah...»

He, then, went to a group of people from Abdu al-Qais, and to those who followed him from Rabe'a.

He headed for Dar al-Rezq, in which he found food that Abdullah Ibn al-Zubair wanted to distribute to his companions.

Abdullah told him: What is the matter with you Hukaim?

He replied: We want to have some of this food and to let Othman stay at the command house on the basis of the accord you had written between you and him until Ali comes.

I swear by Allah, had I found supporters for me against you I would not have accepted this from you only when I kill your men as you did to us! Your blood is now legalized to us for you killed many of us. Don't you have fear of Allah?»

He said: «Othman's blood»!

He said: «Those, whom you killed, had killed Othman? Don't you have fear of Allah's anger!!!»

Abdullah told him: «We don't want to supply you with this food; nor we want to release your Othman untill you oust Ali».

Hukaim said: O, Allah! You are a just judge. So, you witness! And he told his companions: I am not in doubt of fighting those people. Those who were in doubt let them go.

Then, he advanced and fought them.

Talha and al-Zubair said: Praise be to Allah. Who gathered our revenge of al-Basra people. O, Allah! May you keep nobody of them.

They faught fiercely as Hukaim had four commanders. Hukaim was fighting face to face with Talha; whereas Zureh was facing al-Zubair; Ibn al-Muharresh vis-a-vis Abdul Rahman Ibn Attab and Hurqos Ibn Zuhair vis-a-vis Abdul Rahman Ibn al-Harith Ibn Hisham.

Talha moved towards Hukaim leading 300 men; whereas Hukaim fought by his swords saying:

- I strike them with my sword

As a frowned boy,

- Who is desperate?

Careless of life!

It happened that a man hit him at his leg and cut it. But, he crept till he took it and threw it at his companion and knocked him down. Then, he went to him and killed him. He leaned on him, and said:

- O, my leg! Don't you see?

I have my arm by which I protect myself as shephard.

And he said:

- I shouldn't die in disgrace?

As disgrace for people is escape

- An as glory is not humiliated by destruction..

Then, a man came with his wounds leaning on another man.

He said: What is the matter with you, O, Hukaim?

He replied: I am killed.

He said: Who did kill you?

He replied: My pillow!

Then, he carried him and let him join his seventy companions. So, Hukaim spoke and said that he was based on one leg and swords would take them. He stammered and said: «We left these two as they gave the pledge of allegiance to Ali and showed him all obedience. Then, they came countering their first attitude and fighting in demand of Othman Ibn Affan's blood. And they dispersed us as we were neighbouring people. O, Allah, I swear, they did not want Othman!»

Hukaim showed all courage in defence of Ali, for whom may Allah's good pleasure is prayed. He feared that he would die before he said his word. He convidered Talha and al-Zubair as running counter and as dispersing Moslems.

A man called: O, bad man! You were afraid when Allah's anger hit you and your companions for your support for the killers of the oppressed Imam and you dispersed the group and went astray from them!!! You shed blood and you got your share from the world.

So, taste the anger of Allah, Be He exalted, and His vengeance. Hukaim Ibn Jabala was a good and pious man. He was sent by Othman to al-Sind and stayed there. Then, he went to him and asked him about it. He said: «Its water little and its thief is a hero. Its plains is a mountain. If soldiers were many in it, they would get hungry, and if they were a few they would get lost».

Othman, for whom may Allah's good pleasure is prayed, did not send anybody there till he was killed. It was said he was killed by Yazid Ibn al-Asham al-Harrani. It was also said that there was none known in the pre-Islam era or during Islam who did such an act!!!

The dead of the battle

Hukaim and Zureh as well as others, who were with them, were killed. Hurqos Ibn Zuhair escaped alongside a group of companions. They went to their people. The caller of Talha and al-Zubair called in al-Basra: If you have among your tribes men who took part in the invasion of Medina bring them to us! Then, those men were brought in «like dogs» and were killed.

Nobody escaped from al-Basra but Hurqos Ibn Zuhair. Then, Talha and al-Zubair wrote to the people of al-Sham about what they had done. And Aiysha wrote to al-Kufa people about the same matter and she ordered them to instigate people against Ali. She also urged them to demand revenge against the killers of Othman. She wrote to Al-Yamama and Medina peoples on the matter and also sent Messengers to other places.

Al-Basra people gave the pledge of allegiance to Talha and al-Zubair. When Hukaim was killed, they wanted to kill Othman Ibn Hanif. He said: You could do what you want!

But; as Sahl Ibn Hanif is the governor of Medina; if you killed me, he would get victorious. Free him.

Abu Mousa al-Asha'ri urges al-Kufa people to stop fighting

Ali for whom may Allah's good pleasure is prayed, had already sent Hashim Ibn Otba Ibn Abi Waqqas to instigate al-Kufa people. And later he sent his son al-Hasan and Ammar Ibn Yasser. They marched till they entered al-Kufa. Abu Mousa al-Asha'ri was at al-Masjed preaching people around him. He said:

«O, al-Kufa people! Obey me, you will be the resort of Arabs to which all the oppressed will come and with you the afraid will feel safe.

O, people! If the sedition came it would be fierce and if it went away it would be clear. And this great sedition; nobody knows from where it comes or where you may attack.

Sheath your swords, remove the spears of your arrows; cut the strings of your bows and stay at your homes.

O, People! The sleeper during the sedition is better than the participant in it. And the participant is better than the instigator».

When al-Hasan Ibn Ali and Ammar reached at-Masjed al-A'zam (the Greator Mosque) they saw Abu Mousa meeting the people and telling them what we mentioned above.

Al-Hasan told him: Go away from our mosque to any place you want. Then, al-Hasan went up to the pulpit with Ammar. People agitated.

Hujr Ibn Odday al-Kindi stood up. He was one of notables of Al-Kufa. He addressed the people: Disperse young and old men. May allah hath mercy on you. People replied him: We are obedient. O, the commander of Believers. We are going out whatever the circumstance is good or bad, fine or not fine.

When Ali, may peace be upon him, knew that Abu Mousa was instigating the people of al-Kufa not to fight, he appointed Qurza Ibn Ka'ab al-Ansari there. He also wrote to Abu Mousa:

«Quit our job, O, the son of the damned and defeated. This is not the first bad act you do to us. You already had defects and defects».

Ali Ibn Abi Taleb's march to al-Basra Rabe' al-Akher, 36 Hijra

When Ali was informed on Aiysha, Talha and al-Zubair while he was in Medina; that they headed for Iraq, he went out seeking to repel them. As he arrived in al-Rubaza he was informed they had already left for Iraq. So, he stayed in al-Rubaza for several days.

It was reported that al-Hasan Ibn Ali went to Ali after the morning prayers, as he was in al-Rubaza, and told him:

«I adviced you but you disobeyed me. And tomorrow you will be killed for a guilt you have nothing to do with, and with no supporter for you».

Ali said: «You still have a nostalgia like a maid... But, for what did you advice me and I disobeyed you?»

He replied: «I told you to leave Medina when Othman, for whom may Allah's good pleasure is prayed, was beseiged; and if he was killed you were out of it. Then, I adviced you not to accept the pledge of allegiance when he was killed except when the Arab delegation come to you alongside the people of Egypt for they won't do anything without you, but you rejected too!

Then, I adviced you to stay at your home when these two men had done what we see now its consequences; till they return to the right path. If the corruption might take place let it be caused by others; but you also rejected».

Ali said: O, son!

As for your saying if I went out of Medina when Othman was beseiged. I swear by Allah, we were beseiged the same as he was beseiged. But, your saying don't accept the pledge of allegiance till other countries give their pledge of allegiance, it is the business of Medina people. And we disliked to lose this matter.

Concerning your saying about the going out of Talha and al-Zubair, that was a point of weakness for Islam people. I swear by Allah, I still feel depressed since I got the pledge of allegiance. I still feel short of everything that I cannot reach or that I see as necessary but I cannot realize.

As for your saying «stay at your home»; how could I do this as a man who is required to be as you think me to be!!!

Do you want me to be like the hyenas that are beseiged... They are not here till their hunters leave; and then they will go out... Had I not considered the matter that concerns me, who would have considered it???

Keep silent! O, my son!

Ali appointed Tammam Ibn al-Abbas in Medina and he sent Othman Ibn al-Abbas to Mecca. Then, he went out wishing to take them with him... He wanted to intercept them, but it was clear to him while in al-Rubaza that they had gone before him.

A'ta'a Ibn Re'ab, the servant of al-Harith Ibn Hazn, brought the news. It was said Ali went out to surprise them by his army that was mobilized for al-Sham.

With him, people from al-Kufa and al-Basra went out. They were some 700 men. He wanted to prevent them from going out. He was met by Abdullah Ibn Salam who took the reins of his horse and said: O, Commander

of Believers! Don't go away! I swear by Allah, if you went out you would never return and the authority of Moslems would never return to it.

They cursed him. He told them: Let the man for his own business. He is a good man. He was one of the companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. Then, he marched till he reached al-Rubaza.

Ali, for whom may Allah's good pleasure is prayed, sent a letter to al-Kufa people as he was in al-Rubaza. Following is the text of the letter:

«In the Name of Allah, the Most Gracious, Most Merciful; so and so, I have chosen you to stay with you for I know you are lovers of Allah, to whom belong Majesty and Might, and His Messenger, to whom may Allah's Blessings and peace be granted. So, those who come to me and showed support for me are with right and may Allah help them».

Then, a group of people from Tae' came to him. Some of them wanted to be with him and join his army and others only came to greet him. He told them:

«May Allah reward each one of you all good... Allah, Be He exalted, favoured al-Mujahedin (holy war fighters) and prefered them to those who stay as onlookers; and he would reward them greatly!»

Then, they entered to meet him. When they met he said: How do you see us?

They said: We saw all good and all fine.

He said: May Allah reward you all good. You became Moslems willingly and you fought the apostates. You also gave all dues and alms to Moslems».

The speech of Sa'id Ibn Obaid al-Tae'

Sa'id Ibn Obaid al-Tae' stood up and said:

«O, Commander of Believers!

Some people's words show what is in their hearts. And I swear by Allah, I now express what is within my heart. I'll do my utmost Allah willing. I'll preach for you in secret and in public. And I'll fight your enemy everywhere. I see you are right. And I don't see any who has the same right in your people at this time for your favour and your relationship as well!

Ali said: «May Allah hath mercy on you. Your tongue expressed what is in your conscience».

Ali, for whom may Allah's good pleasure is prayed, sent Mohammad Ibn Abi Bakr and Mohammad Ibn Ja'far from al-Rubaza to al-Kufa. He wrote to them: «I have chosen you to be governors of countries and I supported you in

what happened. So, be supporters for Allah's religion and back us. Come to us. Reform is what we want in order to restore the nation as brethren. And, he who liked that and preferred it, hath liked right and preferred it. And, he who disliked this, hath disliked right and covered it».

The two men went and Ali stayed in al-Rubaza preparing his force. And, then, he sent to Medina what he saw suitable to be sent. Camels and weapons, he sent. And, then, he issued orders and addressed the people.

Ali's address in al-Rubaza

«Allah, to whom belong majesty and might, hath honoured us by Islam; and promoted us by it and made us brothers after a humiliation, scarcity, hatred and discord. People remained so for long Allah willing. Islam is their religion, right is their and the Holy Book is their Imam till this man (Othman) was killed by those people whom the Satan misled to disunite this nation.

But, this nation have to be dispersed the same as other nations before it were. So, we have only Allah to rely on for protecting us from what is going to take place. This nation will disunite to become 73 groups; the worst among them is the one that pretends to follow me but it does not act according to my faith.

Thus, you realized and saw what you have seen. Stick to your religion and be guided by the sunna of your Prophet, to whom may Allah's Blessings and peace be granted. And get into understanding what is not clear to you from the Quran. What is clear in the Quran must be honoured by you and what is denied by it you have to renounce.

Accept Allah, to whom belong Majesty and Might, as God, and Islam as religion; and Mohammad, to whom may Allah's Blessings and peace be granted, as Prophet, and the Quran as a judge and Imam».

Ali, may peace be upon him, was one of the best scholars (Elmas) and an outspoken orator. He expected that the nation would disunite to become 73 groups; and he urged Moslems to cling to the Holy Book and Sunna.

After that, the Commander of Believers went out of al-Rubaza as Abu Laila Ibn Omar Ibn al-Jarrah was in the lead, Mohammad Ibn al-Hanafieh was the bearer of the banner.

On the right side was Abdullah Ibn Abbas and on the left was Omar Ibn Abi Salama or Amre Ibn Sufian Ibn Abdu al-Assad and he went out leading 760

Al-Ashtar requested the Commander of Believers to send him to al-Kufa

because he hoped nobody would oppose him. Ali told him to go there. He (Ali) had already sent his son al-Hasan before al-Ashtar. Al-Ashtar called all tribes he passed by to follow him. He told them follow me to the palace. When he reached the palace there was with him a group of people. He got into it as Abu Mousa was at al-Masjed addressing the people and discouraging them; whereas al-Hasan was telling him to quit and Ammar doing the same.

Al-Ashtar asked the boys of Abu Mousa to leave the palace. They went out running and calling Abu Mousa. «Abu Mousa! Al-Ashtar entered the palace hit us and got us out of the palace.»

Abu Mousa, then, went down and got into the palace.

Al-Ashtar called him: Go out! May Allah take your soul out!

He requested: May you put off the matter only for this night.

He said: It is yours but you won't stay till the morning in this palace. Then, people entered the palace to pillage the things of Abu Mousa, but al-Ashtar prevented them to do so.

He said: I'am his protector. Don't harm him. It was said that the number of those who marched from al-Kufa were 12,000 men. Tribes also came to Ali in Ze Qar. And he met them. Ibn Abbas was with them. He welcomed them and addressed them.

Ali's speech to al-Kufa people

«O, people of al-Kufa! You have fought the kings of Persia and defeated them. You have seized their properties and remained sound. You backed people against their enemy. I called you to see with us our brethren from al-Basra people. If they return this is what we want. But, if they showed rejection we resort to cordial means till they start with unfair acts. We don't let any matter which is good but take it and preferred it to corruption Allah willing!»

Sending al-Qa'qa'a to negotiate with Aiysha

The Commander of Believers summoned al-Qa'qa'a Ibn Amre and sent him to al-Basra people. He said to him: Meet these two men (Talha and al-Zubair).

Al-Qa'qa'a was one of the companions of the Messenger of Allah, to whom may Allah's Blessings and peach be granted.

Call them for amity and unity and warn them against disunity and dismemberment, Ali told him.

Ali, may peace be upon him, was not an advocate of war, but he used to call for amity and unity. He repeatedly called for this. And this was his message delivered to his messengers.

Al-Qa'qa'a marched, according to the order of the Commander of Believers till he reached al-Basra. He started with Aiysha, for whom may Allah's good pleasure is prayed. He told her: O, Mother! Why did you come to this town?

She said: O, Son! The conciliation among people.

He told her: Summon Talha and al-Zubair to listen to my talk and theirs.

She summoned them. They come.

He told them: I asked the Mother of Believers: Why did you come?

She replied: The conciliation among people! What do you say?

Are you in agreement with her or not?

They answered: We are in agreement.

He said: Tell me what is the conciliation you intend to do?

I swear by Allah! If we know it we will help do it. And if we found it improper we will deny it.

They said: The killers of Othman. Quitting it means quitting the Quran!

He said: You have killed the killers of Othman from al-Basra people.

And you were closer to straightwardness before doing this.

You have killed 600 and this led to the opposition of 6000 men who are facing you now. They faced you as you asked them to hand you Hurqos Ibn Zuhair, whom was defended by 6000.

If you left them this means you were quitting what you are saying. This led to a situation worse than what you think. And if you prevented Mudar and Rabea from this country they would meet on fighting you and on solidarity with those people. And they united on that catastrophic event and the great guilt.

Aiysha said: And what do you say?

He said: Easing this matter is the medicine for this problem! If it is eased they will be calm. And if you gave us the pledge of support this would be a sign of goodness and the indicator of mercy and the burial of revenge. But, if

you rejected this would be only arrogance and a sign of evil and a destruction of this noble objective. So, side with good you will find it; and be keys to good as you were! Don't push things to catastrophe! And this will destroy you and us.

I swear by Allah, I call you for this because I am afraid that this would not be done until Allah takes what he needs from this nation whose good got less and whose matters turned to be bad.

This matter that happened is unpredicted in its consequences. It is not like killing a man for man or killing a man by a group; or killing a man by a tribe.

They said: You are right! If Ali came and showed us the same opinion matters would be good! So, return there. He, then, returned to Ali and told him on the meeting with them. And he (Ali) appreciated it. Thus, people were about to come to terms; whether this was opposed by anyone or supported by anyone.

Al-Basra delegations headed to meet Ali when he arrived in Ze Qar. A delegation from Tamim and Bakr arrived; before the return of al-Qa'qa'a; to see what their brethren have done in al-Kufa. Anyhowr, they went to them to show they were for conciliation and that they never thought of fighting.

When they met their tribes from al-Kufa people and told them about their opinion and the opinion of their tribes from the people of al-Basra.

Al-Kufa people told them the same and showed agreement with them. They met Ali and told him the news.

Ali asked Jarir Ibn Shars about Talha and al-Zubair. He told him about them and the dangers of their acts. And he showed appreciation for the Commander of Believers. He recited poetry to show his support for the Commander of Believers.

And Ali recited another poem in which he showed his opinion on the event.

The people of al-Jamal (Camel) defeated

Talha and al-Zubair entrenched and the boys of the two camps cursed each other. Then, they stoned each other. Later, the men of the two camps (and the fools) continued their foolish acts. The war broke out and they resorted to trenches and reached the site of fighting. They fought there. The companions of Ali got into the place and others went out. Ali called: Don't follow a person who runs away! Don't kill the wounded! Don't enter the homes of the people. Then, he told them to go out for the pledge of

allegiance. He accepted their pledge of allegiance by raising banners.

Ali's army numbered 12000. They were the men whom he led to al-Basra.

Malek Ibn Habib asked Ali, for whom may Allah's good pleasure is prayed; what are you going to do if you met those people?

He answered: It is clear to us and to them that conciliation and refraining from this matter are the only right path.

If they gave us the pledge of support it was good; but if they rejected this would be a dangerous crack that couldn't be mended.

He said: And if we were hit by a catastrophe what about our dead?

He said: Those whom Allah, to whom belong Majesty and Might, wanted to benefit were in safety. Then, Ali stood up and addressed the people:

«O, people! Pull yourselves together and hold your tongues and hands from those people. They are your brethren. And be patient for what you meet. Beware of going before us. What is safe tomorrow must be safe today».

When Ali, for whom may Allah's good pleasure is prayed, met Talha, the latter (Talha) told him justifying his opposition to him (to Ali): You had instigated people against Othman, for whom may Allah's pleasure is prayed.

Ali said: «On that day may Allah bestows on them their right religion and they will know that Allah is the clear right».

O, Talha! You demand the revenge for the blood of Othman, for whom may Allah's good pleasure is prayed. May Allah damn Othman's killers. O, al-Zubair! Do you remember the day when I was with the Messenger of Allah, to whom may Allah's Blessings and peace be granted, at Bani Ghanam tribe as he looked at me and smiled. And, then you smiled and said: «Ibn Abi Taleb doesn't quit his vanity.

Then, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: He has no vanity; but you will fight him for unfair cause you cherish.

He said: Yes, I swear by Allah! And had I remembered this I would have never fought you. And I'll never fight you.

Ali went to his companions and told them: As for al-Zubair, he vowed and gave a pledge of commitment to Allah not to fight you.

Afterwards al-Zubair returned to Aiysha and told her: I have never been in a place since I got mature but I know my case except in this place I don't know it.

She said: What do you want to do?

He said: I want to let them and go!

It is said that Ali told al-Zubair to return.

Al-Zubair asked: How do I return now as things got worse. This is, I swear by Allah, the disgrace that cannot be washed away.

He told al-Zubair: O, al-Zubair! Return with the disgrace before you have both the disgrace and the hell-fire.

Then, al-Zubair returned as he recited poetry.

- I chose disgrace and preferred it to hell-fire

For it is based on creatures bodies

- Ali reminded me with a matter I know

A disgrace, I vow, in the world and in religion

- I said: It is sufficient for you your justice; O, Aba Hasan!

Some of what you mentioned is sufficient for me

His son Abdullah said: You united these two disgraces united in one disgrace and when one of them was defined you wanted to leave them and go!?

You felt that the banners of Ali Ibn Abi Taleb are held by courageous youths (He means his father was afraid of them).

His father al-Zubair said: I vowed not to fight him and to honour my word.

He said: Repent for your oath and fight him.

Then, he summoned one of his bondsmen called Makhoul (or as al-Tabari said his name was Sarjus), and freed him.

Abdul-Rahman Ibn Suleiman al-Tamimi recited a poem in which he said:

- I never saw anything stranger than this penance

A penance of somebody who wanted to atone for his Oath

- To free a bondsman; but in disobediance of the Most Gracious (Allah)

Another poet recited the following:

- He freed Makhoul to protect his religion

As an atonement to Allah for his oath

- And breach of faith was clear on his face

It was also said that al-Zubair refrained from the fight when he heard that Ammar Ibn Yasser was with Ali, for whom may Allah's good pleasure is prayed. And he feared that Ammar might be killed; for the Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «O, Ammar! The unjust group will kill you!». But, his son Abdullah changed his mind as mentioned before.

The people of al-Basra were at odds. They were three groups. A group was with Talha and al-Zubair; a group with Ali; and another group that doesn't support fighting including al-Ahnaf, Omran Ibn Hussein and other. Meanwhile, Ali's companions were some 20,000 men.

Ka'ab Ibn Sur came to Aiysha and told her: You have to know that people rejected but to fight. May Allah make things more for conciliation at your hands.

Then, she mounted her camel with an armoured howdah. When she appeared as she was on the camel as the mobs were able to hear, she stood and people fought. Al-Zubair also fought. Ammar Ibn Yasser attacked him and tried to fight him with the spear. But, al-Zubair avoided him saying: Are you going to kill me. O, Abu Yaqzan?

He said: No Abdullah! Al-Zubair avoided him for the saying of the Messenger of Allah, may Allah's Blessings and peace be granted, said:

«An unjust group will kill Ammar!».

Had not he known this he might have killed him.

As Aiysha was standing, she heard a big noise. She asked: What is it?

They said: The noise of the soldiers.

She said: Is it for good or for bad?

They said: It is for bad!

Then, she was defeated.

Al-Zubair went to Wadi al-Seba' (The Lions Valley) He left the battle-field because he fought for the atonement for what Ali told him.

Talha was hit by an arrow in his foot at the foot-hold of the horse saddle. He was calling: Patience!!! Patience! O, creatures of Allah! Patience! Patience!

Al-Qa'qa'a Ibn Amre told him: O, Abu Mohammad! You are wounded. And you are weak and cannot do what you want. So, go into homes. Then, he went into a home as he was bleeding. He said: O, Allah! May you take from me to Othman so that he gets satisfied. When his shoes was full of blood and got heavy he told his boy: «Help me ride and hold me; and tell me

about a place in which I can stay.

He entered al-Basra and stayed at a ruined home in which he passed away.

It is said he passed by a man of the companions of Ali. He told him: Are you one of the companions of the Commander of Believers?

He said: Yes! He said: Extend your hand so I give you the pledge of allegiance. Then, he gave him the pledge of allegiance.

He feared that he would die without giving the pledge of allegiance.

When he passed away he was buried in Bani Sa'ad area. He said: I never saw a blood that was lost like mine. When he got into al-Basra he recited a poem to show the case he and al-Zubair fought for: He said:

- If events aimed at me

And mine arrow went in the wrong direction

- I have been lost when I followed an arrow

But with foolishness I never had like and my dream was lost.

- I repented like a fool when

I bought the satisfaction of Bani Sahn unwillingly

- I obeyed them to depart Ahlul-Bait (the Hashemite family of the Prophet, to whom may Allah's Blessings and peace be granted) But they threw my flesh and blood to lions.

The one who threw Talha was Marwan Ibn al-Hakam and others. It is said so.

Some people of faith mentioned that Ali had called Talha and reminded him with things of his precedence; like the things that he told al-Zubair.

So, he backtracked on his fighting and kept on staying behind the rows, but he was shot by an arrow in his foot.

Marwan said: I won't demand revenge after today.

Then, he turned to Abass Ibn Othman and said:

I have taken revenge against some of your father's killers.

Talha was very tough on Othman. For this he said:

«I repented like a fool...»

And he passed away at sixty[1].

Al-Sha'bi said: When Talha was killed and when Ali saw him he cleaned

(1) It is said when Talha knew about al-Zubair's going away as Ali talked with him, he was about to leave. But Marwan Ibn al-Hakam knew that and shot him with an arrow.

his face from dust. He said: O, Abu Mohammad! It is very dear to me to see your body under the stars of the sky. Then, he said: O, to Allah, Be He exalted, I complain about my distresses and sorrows. He besought Allah's mercy on him.

He also said: I wish I died twenty years before this day. And he cried; his companions did the same..

Ali heard a man saying:

- A man who sought for the richness of his friend

If he got rich he helped poor get away for better..

Ali said: That is Abu Talha Ibn Obaidullah. May Allah hath mercy on him.

It is said: «A man came to Ali, for whom may Allah's good pleasure is prayed. The man said: I acknowledge O, Commander of Believers that I passed by Talha after he was shot by an arrow and as he was dying. He asked me: Who are you?

I said: I am one of the companions of the Commander of Believers, may peace be upon him.

He said: extend your hand to give the pledge of allegiance to the Commander of Believers, may peace be upon him. Then, I extended my hand and he gave me the pledge of allegiance for you.

Ali, may peace be upon him, said: Allah rejected to get Talha into al-Janna (Paradise) except by my pledge of allegiance with him!

Al-Zubair passed by the camp of al-Ahnaf Ibn Qais. He said: «I swear by Allah it is unfair that he united Moslems and then instigated sedition between them. And later, he went to his home letting them in conflict.

Al-Ahnaf added: Who can get the news of al-Zubair? Amre Ibn Jarmouz told his companions: I am!

He was ordered to follow him.

When he hunted him, al-Zubair looked at him and asked him: What is behind you?

He said: Only, I wanted to ask you.

A boy told al-Zubair, (the boy's name was Attieh), that he was Ma'ad.

He said: What is the matter? I want to perform prayers.

Ibn Jarmouz said: Prayers!!!

When they dismounted and as al-Zubair was prostrating. Ibn Jarmouz

stabbed him by the sword from behind till he killed him. And he took his horse, weapon and seal; but he did not kill the boy. He buried him in Wadi al-Seba'a (The Lions' Valley).

Then, he carried the news to people.

Al-Ahnaf told Ibn Jarmouz: I swear by Allah, I don't know if I have done good or bad?

Then, Ibn Jarmouz went to Ali and requested his meeting. He told the boy: Tell him may he give permission to the killer of al-Zubair. Ali told him: Give him my permission and tell him he will be in hell.

He brought al-Zubair's sword to Ali. He took it and looked at it saying: He already relieved the Messenger of Allah, to whom may Allah's Blessings and peace be granted, from distress. He, then, sent it to Aiysha. Al-Zubair was killed on the 10th Jumada 1st, 36 Hijra.

It is said that Ibn Jarmouz besought Ali's permission; but he was not given it. He said: Tell him he will be in hell.

Ibn Jarmouz recited the following:

- I brought Ali the head of al-Zubair

Seeking closeness to him.

- But he told me I'll be in hell

Bad are the news and the present

- It makes me no difference to kill al-Zubair.

It is worthy of nothing.

It is said when al-Zubair quit the war and as he reached Safwan, a man went to al-Ahnaf Ibn Qais. He said: This is al-Zubair in Safwan. Al-Ahnaf said: O, Allah is faraway from what they ascribe to Him! He already united Muslims till he got them involved in inter-fighting. Then, he went to his home and his family.

Then, Ibn Jarmouz, Fudala Ibn Habes, Nafe' Ibn Guat from Tamim heard him. They mounted their houses and Ibn Jarmouz came to him from behind and stabbed him lightly. But al-Zubair attacked him while he was mounting a horse called Zu al-Khemar (Of the veil). When he thought he had killed him he called his two companions and they also attacked him together and killed him. He was at 67 when he was killed. Some say he was older.

Poets eulogized him and mentioned the betrayal of Ibn Jarmouz and his distrust. A'tekah daughter of Zaid Ibn Amre, his wife eulogized him. She is the brother of Sa'id Ibn Za'id. She said:

- Ibn Jarmouz betrayed the horsemen of Tuhama (tribe)

On the day of meeting as he was not ready

- O, Amre! Had you warned him you might have found him

Not reckless, with no reason, or with a shaking hand.

- Let your mother mourn you as you killed a Moslem

The punishment of the deliberate killer is legal against you.

- I never saw anyone or heard about anyone like him

Among those who passed away or those who are known for their courage.

Talha was the first to be killed; then al-Zubair was killed.

They were two of the great companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Their killing was a big loss. Ali, for whom may Allah's good pleasure is prayed, felt deep sorrow for their death.

Fight broke out and the battle was over by the defeat of «the Camel owners». When defeat was a reality, Aiysha told Ka'ab Ibn Sur: Let the camel and advance to them by the Quran and call them for it. She handed him a Quran copy. When he faced the people he was shot by an arrow and killed.

They shot Aiysha in her howdah and she began to call the remaining force: O, sons; and her voice was heard: Allahu Akbar (Allah is greater), Allahu Akbar! Recall Allah and the Day of Judgment. But, they continued their fight.

The first thing she did when they rejected her call to stop fighting was that she called her supporters to damn the killers of Othman and their supporters. She began to damn and her supporters did the same. Ali heard the clamour. He said: What is this big clamour?

They said: She is Aiysha damning the killers and supporters of Othman's killing.

Ali said: O, Allah! May you damn Othman's killers.

Then, he launched an attack by himself and fought all the time till his sword was bent.

Fighting gets fierce

When Aiysha, for whom may Allah's good pleasure is prayed, saw that people won't refrain from fighting and that they backed her, she told Abdul Rahman Ibn I'ttab and Abdul Rahman Ibn al-Harith to keep steadfast.

Then, she instigated people. So, the Modars of al-Basra attacked the Modars of al-Kufa. Ali felt the fighting got fiercer. He pointed to his son Mohammad, who was holding the banner, and he told him to launch an attack.

He advanced till he was nobody before him except those who were bearing spears for the fighting was fierce.

Ali took the banner from his hand and said: come in my Son with me. Then, the Modars of al-Kufa launched an attack till they felt dead beat. The two wings remained intact and with Ali was a group of people. They were many including others than the Modars such as Za'id Ibn Sohan, who was wounded with his brother. And fighting got fiercer and fiercer. There was no battle fiercer that it before or after it!!!

There were many men whose arms or legs were amputated by swords. Meanwhile, Aiysha continued to instigate her army to fight. Ali's army wings became in the central area of the battlefield. And whenever any person tried to take the noseband of the Camel was killed. Then, al-Aswad Ibn Abi al-Bukhtari took the noseband; but was also killed. Amre Ibn al-Ashraf also took it; he also was killed altogether with thirteen men of his family. He was from the Azedis (tribe) Marwan Ibn al-Hakam was wounded. Abdullah Ibn al-Zubair was hit with 37 wounds from a stab or a shot.

Then, the Camel's noseband was lost. Ali called: «Slaughter the camel. If you do so, they will disperse. A man hit it and it fell as 35 men of Bani Zahl (tribe) were killed.

As for the slaughtering of the camel, it was said: Al-Qa'qa'a met al-Ashtar as the latter returned from the fighting close to the camel.

He said: Would you return? But, he did not reply him.

He said: O, Ashtar! Some of us are more knowledgeable about fighting each other. Then, al-Qa'qa'a and al-Zamam launched an attack with Zufr Ibn al-Harith who was the last one to seize the Camel's noseband.

All the men of Bani Amer (tribe) were his before the camel as Zufr was reciting:

- O, mother! The one like you cannot be cared for

All your sons are heroes and brave.

Al-Qa'qa'a said:

- When we want to do something we do it.

Nothing will be impregnable before us.

Then, he moved towards Zufr Ibn al-Harith.

A'mer tribe hurried to Harbas but they were hit. Al-Qa'qa'a told Bujair Ibn Dulja, who was one of Ali's companions: O, Bujair Ibn Dulja call your people to slaughter the Camel before you get wounded or before the Mother of Believers get wounded.

Bujair said: O, the people of Dubba! O, Amre Ibn Dulja call me to you. He called him. He said: I am safe till I return to you. He said: Yes.

Then, he cut the camel's leg. He threw himself to its limb and pulled it.

Al-Qa'qa'a told the one close to him: You are safe. He and Zufr met to cut the noose of the camel's belt under its howdah. And, then, they carried the howdah[1] and placed it. It was like a hedgehog for it was filled with arrows that hit it. Then, they took it around. People scattered from its surrounding. Then, Ali ordered some people to carry the howdah from amongst the dead and asked Aiysha's brother, Mohammad Ibn Abi Bakr to install a dome-shaped tent for her. And he told him to look if she was wounded. He looked into her howdah. She said: Who are you?

He said: The most hateful him to you!

She said: The son of al-Khatha'mieh (his mother).

He replied: Yes.

She said: Thanks be to Allah who kept you safe.

It was said that when the camel fell, there came Muhammad Ibn Abi Bakr and Ammar, and carried the howdah and placed it aside. Then, Mohammad entered his hand into it.

She said: Who are you? He said: Your true brother!

She said: Disobedient! He said: O, sister! Did any harm befall you?

She said: It is none of your business!

He said: Who is the wrong-doer then?

She said: But, the guides for good!

Ammar told her: How did you see your sons' fighting, O, Mother.

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(1) Aiysha's camel was red and her howdah was also red.

She replied: I am not your mother.

He said: Yes! Even if you hated!

She said: You are proud as you got victorious. And you have done the same as avengers!

I swear by Allah, those who have such a target will never get victorious!

Later, they took out her howdah and placed her away from people. Ali went to her and said: «How are you O, Mother?»

She said: I am fine!

He said: May Allah forgive you!

She said: And you too!

Then, came A'yun Ibn Dube'a Ibn A'yun al-Mujashe, and looked into the Howdah.

She said: Go away! May Allah damn you!

He said: I swear by Allah; I don't see but al-Humaira (He means the red-haired woman)!

She told him: May Allah divulge your secrets, cut your hand and show your private parts.

Later, he was killed in al-Basra and was pillaged. His hand was cut and then was thrown naked in a ruined place in al-Azad.

Ali said after he finished fighting:

- To you I complain my distresses

And people who covered my eyes

- I killed their Modars by my Modars

And I relieved myself and killed my folks.

The dead and their burial

At night, Mohammad Ibn Abi Bakr took Aiysha, for whom may Allah's good pleasure is prayed, into al-Basra. He got her stay at the home of Abdullah Ibn Khalaf al-Khuzae', the husband of Safieh daughter of al-Harith Ibn Abi Talha. The home of Abdullah was the biggest home in al-Basra. Meanwhile, the wounded got up from among the dead and infiltrated into al-Basra at night.

Ali stayed in the suburbs of al-Basra for three days and gave people a

permission to bury their dead.

They buried their dead. Ali inspected the dead. When he saw Ka'ab Ibn Sur[1], he said: Did you claim the fools went out with them and this is the scholar as you see?

Then, he saw Abdul Rahman Ibn I'ttab[2] and said: «This is the chieftain of the people. It means that they were rotating round him and he was like the orbit. They met at al-Rasafa for their prayers. Later, Ali saw Talha Ibn Obaidullah as he was a dead body; and he said: «What a pity! O, Abu Mohammad! We are for Allah and to Him we return!» I swear by Allah, I hated to see Quraish dead».

He said everytime he passed by a man of good: They claimed only the mobs went out to fight us; whereas we see the worshipper and the diligent among them.

He performed prayers on dead of al-Basra and al-Kufa people.

And he also performed prayers on the dead of Quraish from both sides.

He ordered that the links; the arms, legs and heads be buried in a great tomb.

He collected what was in the camp and sent it to al-Basra Masjed. He told the people: Anyone who knows anything let him take it except weapons which were in the treasuries with the seal of the sultan.

The dead of al-Basra people reached 10,000; half of them were from among the companions of Ali and the other half were from among Aiysha's companions.

From al-Kufa people there was 5000 dead and from Dubba; there was 1000 dead, from Bani Odday around the camel 70 dead; all of them recited the Quran, except the youths and others who didn't.

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(1) Ka'ab Ibn Sur, as it is said, was the judge of al-Basra at the time of the Prophet, to whom may Allah's Blessings and peace be granted. Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed appointed him as a judge there. He kept on being a judge till the assassination of Omar. He remained the judge of al-Basra till Othman's Caliphate. And he remained so till he was killed at al-Jamal Battle. He went around between the soldiers rows spreading the sheets of Quran and appealing to stop blood-letting. But an arrow was shot and killed him. It was said he had held the Quran and the Camel's noseband. An unknown shooter killed him. He had a history in fighting Persians.

(2) Abdul Rahman Ibn Ittab, his mother Juerieh the daughter of Abi Jahl whom Ali Ibn Abi Taleb proposed to her, but the Messenger of Allah, to whom may Allah's Blessings and peace be granted, adviced him not to marry her. Then Ittab married her and she got Abdul-Rahman as a child. He was with Aiysha on the Jamal Battle and he was the Imam of prayers.

The battle continued as from the sunrise till the sunset on Thursday the 10th Jumada al-Akhera 36 Hijra.

The late Sheikh Mohammad al-Khudri Beck said in his book «The History of Islamic Nations» commenting on «Al-Jamal Battle»: «Thus, this Battle ended and it made it easy for Moslems, afterwards, to legalize the killing of each other and to confront each other in fighting. Such a situation was in their opinion terrible».

«We cannot justify the acts of the two warning parties at any case. Talha, al-Zubair and Aiysha went out, as they said to revenge for Othman's killing, as they called it Othman's blood, which was shed illegally without any guilt that deserves such a doing. We don't see how they understood that this was possible without a reference for Moslem, to be consulted with the aim of realizing this case and for issuing a sentence against those who deserve it.

Giving the right to individuals to meet for issuing a sentence when the Imam stops short of implementing it or when he is accused of favouritism is a corruption of the order on which Islam was based. And if they don't see the Imamate of Ali as right, it was understand to call the people of resolution and say from among great Moslems in the first place to consider the cause of caliphate and to introduce it to the person whom the people accept; and after that they may consider the issue of issuing a sentence. But, they acted in their capacity as individuals of great positions in the Islamic nation and called people to obey them without having an Imam to whom they might refer. We don't know how all this was absent from their minds despite of their precedence and favours. But, they say: If seditions came they got similar and if they finished they got evident. Ali Ibn Abi Taleb had no enough patience to help heal the wound in a better way.

In fact, those devils who did not want the nation to be in a good manner adviced him to carry out a war till matters got mixed for both parties. But, this is a big defect in the command of armies as a division of his army encouraged him to consider what is coming to him. It was a grave mistake that he (Ali) got the help of such a Saba'ean division. And it is a mistake that he let that division join his army at a time when people from all places were demanding taking the revenge against the killers of Othman. In their opinion, it was not necessary that all the people might agree on this because agreement might be a misfortune for them.

They exerted all efforts to block the tracks before all those who wanted to make the reform in an attempt to maintain their interests. But, their presence in his army was sufficient to make people doubt that he had a part in the blood-letting even if he denied this categorically. He is, for us, true and right in his say.

The result is that the consequence of this was is shouldered by both

parties. It was clear to people that it was not sufficient that man did not do it to be innocent; but he must distance himself from what causes doubt in his innocence.

Moreover, it is not sufficient that the chief should have strength to consolidate his position and to beat those who opposed him among his people; but he must, besides this, have patience and cunning to restore things to their normalcy and cautery should be the last means to use as medicine.

Sending Aiysha, for whom may Allah's good pleasure is prayed

1st, Rajab 36 Hijra

Ali, may peace be upon him, sent Aiysha and let a group of men accompany her. He also chose forty well-known women from al-Basra to be with her. He ordered 21,000 for her from Bait al-Mal, Abdullah Ibn Ja'far was entrusted to ensure this for her. So, he supplied her with all things ordered by Ali, for whom Allah's good pleasure prayed, to be given to her.

She was not hit except by an arrow scratch. On the day of her departure, Ali went to her to see her off.

People also came to see her off. She said: O, Sons! Don't blame each other! I swear by Allah, there is nothing between me and Ali in the past; anything but what is between the women and her brothers-in-law. And he is a good man.

Ali said: She is true! There never was between her and me except what she said. And she is the wife of your Prophet in the world and the Afterworld.

Aiysha requested Ali to ensure the safety of her nephew Abdullah Ibn al-Zubair. He did that. And al-Hasan and al-Hussein talked for Marwan. He also ensured his safety. And so did to al-Walid Ibn O'qba, Othman's son and others from Bani Ommaya. He, in fact, ensured safety for all people.

Aiysha went out on Saturday Rajab 1st, 36 Hijra. Ali saw her off at the distance of several miles; And his sons accompanied her for a one-day travel.

She left for Mecca and stayd there till the season of pilgrimage. Then, she returned to Medina.

Abdul Rahman Ibn Abi Bakr left by virtue of the order of Ali, for whom may Allah's good pleasure is prayed. At that time Aiysha was 45 year old[1].

(1) Aiysha, for whom may Allah's good pleasure is prayed, died in 58 Hijra at 66. She lived for 47 years as a widow.

Al-Mu'tazela (the Secluded) and others' saying on Aiysha and the people of the Camel Battle

Al-Mu'tazela said: «All the people of al-Jamal (the camel) are condemned except those ones whose penitence is confirmed as well as Talha and al-Zubair. But Aiysha confessed to Ali, may peace be upon him, on the day of the camel and she acknowledged her «fault» requesting his pardon. Stories mentioned repeated that she had showed penitence. And she reportedly said: «I wish I had ten children from the Messenger of Allah, to whom may Allah's Blessings and peace be prayed; who are all like Abdul-Rahman Ibn al-Harith Ibn Hisham; and I wish I mourned their death rather than to attend the day of the Camel.

And it was said that she had stated: «I wish I died before the day of the camel», And it was also said that when the day of the camel happened to be mentioned she cried till her veil gets wet.

As for al-Zubair, he backtracked on the war recognizing his «fault» when Ali, may peace be upon him, reminded him of what was mentioned above.

But, Talha gave the pledge of allegiance to a man who saw him before his death on the battlefield. Talha told the man; «Stop, O, man! Who are you?»

He replied: I am one of the Commander of Believer's companions.

He told him: Please helps me sit up!

Then, the man helped Talha sit up.

Talha told him: Extend your hand! Let me give the pledge of allegiance to the Cammander of Believers. He gave the pledge of allegiance before he passed a way.

Al-Mu'tazela said: Any speaker should not say what is reported as news of individuals (Ahad) for their penitence does not run counter to the disobedience known about them. They said: «penitence is judged for the person, almost, in all cases. Don't you see that we consider it permissible to see those who showed penitence as hypocrites and liars.

So, the reference for its acceptance in all cases is assumption. It is permissible that they are opposed for their disobedience to what is thought to be a mere assumption in their penitence. The Imamate sadi: The people of the Camel as a whole; the chiefs and their followers.

A group of «al-Hashawieh» and «the Commons» contended: «So, they are not guilty and we don't rule that they are wrong or that Ali, may peace be upon him, and his companions are wrong».

Some of those people said: «But, we say the people of Camel were wrong. It is the wrong doing that can be forgiven; such as the wrong-doing in some minor issues with those who called them al-Ashbah (the similar issues). Al-Ash'arieh (A Moslem philosophic group).

The Pledge of allegiance of al-Basra people for Ali, for whom may Allah's good pleasure is prayed

Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, entered al-Basra. He went to its Grand Mosque and met with people. He went up the pulpit and addressed them. After praising Allah, Be He exalted, and beseeching His blessings and peace for the Prophet, he said:

«So and so, Allah hath omni-potence and omni-mercy and He hath painful punishment too. O, al-Basra people! The people of a woman and the followers of Ragha (the name of the animal-camel). And you fought; but it was slaughtered and you were defeated. Your morals are mean; your pledge is a mere rupture and your water is very bad (bitter). Your land is close to water; far away from heaven!

I swear by Allah, there will come a time when it gets submersed under the sea; and only the balconies of its Masjed can be seen like the bosom of the ship. Go to your homes». Then, he left for his camp.

Ali, denounced al-Basra People several times after this attitude.

Ali got the pledge of allegiance from al-Basra people; even from the wounded and from those who were given the pledge of safety.

When Marwan Ibn al-Hakam returned, he joined Mou'awya. Then, Abdul Rahman Ibn Abi Bakara came to Ali with the people who sought safety and he gave him the pledge of allegiance.

Ali told him: And what about the one who is ambuscading against me too? (He means his father Abu Bakara)! He replied: I swear by Allah, he is sick and he wishes you all pleasure.

Ali said: Walk with me...

He walked with him to his father.

When Ali saw him he told him: You have retired but you continued to ambuscade against me.

He placed his hand on his chest and said: This is an evident mistake. I apologize for it.

He accepted his apology and wanted him to be governor of al-Basra. He

did not accept. He told Ali, for whom may Allah's good pleasure is prayed: A man from among your folks whom your people trust. And I'll be consutant for him. They parted while Ibn Abbas was the man upon whom they agreed to be the governor. He appointed Ziad for the taxes and Bait al-Mal (Moslem treasury).

He was ordered to obey Ibn Abbas. Ziad was from al-Mu'tazela.

Ziad, who is metioned above, is Ziad Ibn Summaya, who was his mother. It was said he is Ziad Ibn Abi Sufian, and he was known as Ziad Ibn Abeh (the son of his father, for his father was not known). He was no companion; neither his history was known. But, he was one of the cunning Arabs and one of the Arab outspoken and fluent people.

Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, appointed him in some towns of al-Basra.

He continued to be with Ali, till he was assassinated (the Assassination of Ali, may peace be upon him).

Ali, for whom may Allah's good pleasure is prayed, did not stay in al-Basra for long. He returned to al-Kufa.

Ali's march to al-Kufa

12th Rajab, 36 Hijra (January, 657 A.D.)

When Ali, may peace be upon him, came closer to al-Kufa he said: «Woe unto you O, Kufan![1] What a fresh and good air you have!!! And what a fertile soil you have!!!

The one who gets out of you is guilty, and the one who gets into you may Allah hath mercy on him.

Days and nights do not pass away till every believer comes to you and each foolish hates to stay at you. You will live for long; even a man from your folks leaves early for Friday; but he shall not catch it up for the distance is faraway».

They said Ali, for whom may Allah's good pleasure is prayed, arrived in al-Kufa on Monday 12th Rajab, 36 Hijra; six months after the killing of

(1) Kufan and al-Kufa are one. Ali Ibn Mohammad al-Kufi, known as al-Hammani said in a poem that highly praised al-Kufa as a very beautiful country:

- Is there any way to have a look at Kufan - by which our sight will be revived.

Abu Nawas (the poet) also stayed at al-Kufa and expressed his admiration for its beauty.

Othman. They told him: O, Commander of Believers! Do you want to stay at the Palace???

He said: I don't need it! Omar Ibn al-Khattab, for whom amy Allah's good pleasure is prayed, hated it. I am going to stay at al-Rahba.

Then, he went to the Grand Mosque and performed prayers. Afterwards, he stayed at al-Rahba. Ali, for whom may Allah's good pleasure, was the first caliph to go into al-Kufa. He also turned it into the centre of the caliphate.

His speech in al-Kufa

Ali, for whom may Allah's good pleasure is prayed, delivered his speech at the first Friday prayers in al-Kufa. He said: «Praise be to Allah, I praise Him and I beseech His help and his guidance. I believe in Him and depend on Him. I also beseech Allah's support against aberration and ruin. He, whom Allah guides through the right path, will never be aberrated by anyone. And he, who aberrate others, will never be guided through the right path. I acknowledge that there is no God but Allah. He is the only one God with no partner. And I acknowledge that Mohammed is His servant and His Messenger. He chose Him for his message and meant Him for conveying His order. He is the most generous among His creatures and the most lovable for Him. He conveyed the message of His God, adviced His nation and carried out His duty, to whom may Allah's Blessings and peace be granted.

«O, creatures of Allah! I recommend you to strengthen faith in Allah. Faith in Allah is the best to be recommended among the creatures of Allah and the closest to Allah's satisfaction. And it is the best as a consequence of matters for Allah. To have faith in Allah you are ordered and for good act you are created.

Beware of what Allah hath warned you against for He is omni-potent and omni-present... And fear Allah out of faith in Him. And act good with no hypocrisy or for love of showing yourselves. This is an act not for Allah; and all your acts must be for Allah. And He, who acted out of loyalty and faith in Him, may Allah taketh care of him and rewarded him for the best of his intention. Have pity on yourselves and fear Allah's torture. He, Be He exalted, hath not created you in vain and He did not let anything of your matters be aimless.

He named your things; and knew your secrets; and counted you acts; and defined your lives in time. So, don't let the world make your arrogant. It tempts its people. And the arrogant is the one who is tempted by it as it is going to exterminate; but the afterworld is the world of stability. We beseech Allah to bestow upon us the positions of martyrs and to let us accompany prophets, and to have the living of the happy for we cannot be without Him and we remain for Him».

The distribution of governors to the countries

Ali, to whom may Allah's good pleasure is prayed, sent his governors to the following countries:

(1) Yazid Ibn Qais al-Arji in al-Madain and all Jukha[1].

(2) Mohammad Ibn Salim in al-Jabal and Asbahan.

(3) Qurt Ibn Ka'ab in al-Buqobhazat[2].

(4) Qudama Ibn Ajlan al-Azdi in Kaskar and its suburbs[3].

(5) Odday Ibn al-Harith in Bahrasir[4].

(6) Hassan Ibn Abdullah al-Bakri in Upper Asitan[5].

(7) Sa'id Ibn Masoud al-Thaqafi in Astan al-Zwabi[6].

(8) Rabe' Ibn Kass in Sajistan and its suburbs.

(9) Khulaid Ibn Kass in Khurasan.

(10) Al-Ashtar in al-Mosel, Useibin, Dara, Senjar, Amed, Maya Farqin, Heet and A'nat[7] and the neighbouring lands of al-Sham.

When Khuleid Ibn Kass came closer to Khurasan he was informed that Nisapur's people declared disobedience and that the daughter of Kusra went to them coming from Kabul. And they backed her. Khuleid fought them and took Kusra's daughter as captive. He sent her to Ali. When she met him he told her: Do you like to be married to my son (He means al-Hasan)?

She said: I don't want to marry anybody who serves under a boss. But If you wish, I'll marry you.

He said: I am an old man and this is my son whose traits are so and so.

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(1) Jukha is the name of a river on which is located a big kura (town) in Baghdad Souk.

(2) Al-Buqobhozat is the name of three kuras (towns) in Baghdad. They are irrigated by the Euphrates.

(3) Kaskar kura is a big town. The Kaskarian chickens are named after it for they are many there. It is located to eastern part at the end of al-Nahrawan tributary and then the Tigris goes into the sea through al-Basra.

(4) Bahrasir is one of Baghdad souks close to al-Madain. It is said it is one of the seven Madain (cities) after which al-Madain were named.

(5) It is a kura to the west of Baghdad. Al-A'skari said al-Asitan is like al-Rustak.

(6) Al-Zwabi in Iraq are four Rivers; two to the upper part of Baghdad and the other two to the lower part. Each one is called al-Zab.

(7) Dara is a town at the foot of a mountain between Nseibin and Mardin. Sinjar is a city in al-Jazira. Amed is the greatest city in Diar Bakr. Maya Farqin is a city in Diar Bakr. Heet is a town on the Euphrates. It is a Baghdad localty. It is located to the upper part of al-Anbar. A'nat are villages in al-Jazira.

She said: I gave you the answer.

A man of the great people of Iraq called Nersa stood up and said: O, Commander of Believers! You are well-informed that I am from the same kingdom and one of her relatives. May you let me marry her?

Ali, for whom may Allah's good pleasure is prayed, said: She has the final say on this matter!

Then, he told her: «Go wherever you want and marry whomever you like... Don't worry!

This stay showed the great tolerance that Ali, for whom may Allah's good pleasure is prayed, has. And it also showed his good treatment to Kusra's daughter who fought one of his governors. He released her and granted her all the freedom to stay wherever she wants and to marry whomever she likes.

The Killing of Mohammad Ibn Abi Hudaifa And appointing Qais Ibn Sa'ad in Egypt

Safar, 36 Hijra (August 656 A.D.)

Mohammad Ibn Abi Hudaifa was killed in the year 36 Hijra. The reason of his killing was that when the Egyptians went to Othman with Mohammad Ibn Abi Bakr, he stayed in Egypt after he drove Abdullah Ibn Sa'ad Ibn Abi Sarh out. He managed to get things stable. And he continued to stay in it till the killing of Othman, for whom may Allah's good pleasure is prayed.

Mou'awya and Amre Ibn al-Ass were at odds with him.

They marched towards Mohammad Ibn Abi Hudaifa before the coming of Qais Ibn Sa'ad to Egypt. They tried to enter Egypt, but they could'nt. So, they resorted to tricks. They entrapped him in al-A'rish.

He was cheated and pushed to go to al-A'rish of Egypt with one thousand man, who fortified themselves there. Then, Amre Ibn al-Ass came to him and installed a catapult. When he got down with thirty of his companions, they were taken prisoners and killed[1].

Ibn al-Athir said: This saying is not anything because Ali appointed Qais in Egypt for the first time. Had Ibn Abu Hudaifa been killed by Mou'awya and Amre before the arrival of Qais to Egypt they would have seized it because there was no commander in it to face them. There is no difference

(1) Al-Tabari narrated this story.

that Mou'awya and Amre seized Egypt after Seffin.

It was also reported that Mohammad drove Abdullah Ibn Sa'ad out of Egypt as he was Othman's governor. And he seized it.

Then, Abdullah stayed at the outskirts of Egypt and awaited Othman's orders.

He met a passerby who informed him about the killing of Othman. For this he said: «We are for Allah and to Him we return».

He asked the man about what the people had done. The man told him about giving the pledge of allegiance by people to Ali, for whom Allah's good pleasure is prayed.

He also said: «We are for Allah and to Allah we return».

The man told him: «As if Ali's command were equal to Othman's killing, according to you!»

He replied: Yea!

He said: I think you are Abdullah Ibn Sa'ad.

He said: Yes!

The man said: It is better for you to escape!

The opinion of the Commander of Believers about you and your companions is not good. When he seizes you he will either kill you or exile you. And there is a commander who is coming after me.

He asked him: Who is who?

He replied: He is Qais Ibn Sa'ad.

Abdullah Ibn Sa'ad said: Allah hath driven Mohammad Ibn Abi Hudaifa out. He was bad for his cousin and then he tried to harm him despite the fact he had taken care of him and raised him. He also had done favour to him but he (Mohammad) mistreated him and prepared troops against him. Then, he appointed the one who is farther than him and then Othman; but he did not let him enjoy the powers of his country for one month. And he did not see him qualified for this.

So, Abdullah fled to Mou'awya. This indicates a fact that Qais became governor of Egypt when Mohammad Ibn Abi Hudaifa was still alive. This is according to Ibn al-Athir. And this is true. And when Mou'awya captured Egypt he took Mohammad as hostage and held him in prison, but the latter ran away from jail. Rashdin the servant of Mou'awya saw him and killed him.

That is the story of the Killing of Mohammad Ibn Abi Hudaifa. As for

the appointment of Qais Ibn Sa'ad Ibn Obada al-Ansari[1], Ali, for whom may Allah's good pleasure is prayed, summoned him and told him (March towards Egypt). I appointed you governor.

Go with your confidants and with those whom you like to be your companions till you reach there with your army. This will be more frightening to your enemy and much more better for bestowing pride on you and your entourage. When you reach there, Allah willing, you must do well unto the good and be tough on the bad. And you must treat the public and the private in good manner».

Qais told him: «May Allah hath mercy on you! O, Commander of Believers, I have understood what you said».

As for Egypt, go to it with soldiers, I swear by Allah had I not entered it except by soldiers whom I took with me from Medina I might have never accepted to enter it. So, I let those soldiers to you. If you needed them they would be with you shortly. And if you wanted to send them to one of your notables they would be a back-up for you. For my part, I'll march towards it by myself and my family.

Concerning what you have recommended me to take care of people and to treat them well, Allah, Be He exalted, is the only one to rely on for this».

Qais Ibn Sa'ad went with seven people of his companions till he entered Egypt.

Ali's message to Egypt's people

Qais went up to the pulpit and sat down. He ordered the message of the Commander of Believers be read. The message was read to the people of Egypt. It reads: «In the Name of Allah, the Most Gracious, Most Merciful;

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(1) Qais Ibn Sa'ad Ibn O'bada who was appointed in Egypt was from the Khazrajs. He was from al-Ansar (supporters) and he was Sa'idi. He was one of the best companions and one of the most cunning and on of the most generous Arabs. He also was of right opinion and possessed skilful tactics at war and the spirit of help and courage at war and peace. He was the nobleman of his people and a real master. He was with the Prophet, to whom may Allah's Blessings and peace be granted, in the position of chief constable. It was said they counted the cunningmen of Arabs as five when the sedition broke out. They were Mou'awya. Amre Ibn al-Ass, Qais Ibn Sa'ad, al-Maghira Ibn Shu'ba and Abdullah Ibn Badil Ibn Warqa'. Qais and Ibn Badil were with Ali. And al-Maghira was from al-Mu'tazela in al-Taif and Amre was with Mou'awya. Qais said: Had I not heard the Prophet, to whom Allah's Blessings and peace be granted, saying «cunning and trick» are both in hellfire I woud have been the cunniest in the nation. His story on this issue is rich. He was very tall.

From Abdullah, Ali, the Commander of Believers, to whom this message may reach, the believers and Moslems».

As-Salamu Alaikum (May peace be upon you). Praise be to Allah; there is no God but Him. So and so, Allah, to whom belong majesty and might, hath chosen Islam as a religion for himself, his angels and messengers. And He sent messengers, to whom may Allah's Blessings and peace be granted, with it to His creatures. And He hath chosen His own creatures for Himself. So, the special favour Allah, to whom belong majesty and might, hath done to this nation and bestowed on it was that He sent to them Mohammad, to whom may Allah's Blessings and peace be granted; who taught them the Book, wisdom, the duties and Sunna in order to be on the right path and He united them not to disperse. He also purified them in order to be clean not unjust. When He hath done his duty Allah, to whom belong majesty and might, took him, to whom may Allah's Blessings and peace be granted.

Then, Moslems selected after Him two commanders whose acts were good as per the Book and Sunna. They had done well as per Sunna and they did not break it. Later, Allah, Be He exalted, has taken their souls, for whom may Allah's good pleasure is prayed. Then, a commander was appointed (He means Othman) and he acted in a manner that caused indignation among the people. They criticized him. Then, they felt indignant over him. And after that they came and gave me the pledge of allegiance. Allah, to whom belong majesty and might, is sufficient for my support. I beseech his help for faith. It is our duty to act according to the Book of Allah and the Sunna of His Messenger as well to demand you to carry out duties, implement His Sunna and to bestow advice upon you in case of absence. And Allah is the only One to rely on. And Allah is sufficient for our support.

«I sent to you Qais Ibn Sa'ad Ibn Obada as commander. So, you have to back him, support him and help him for the right. I ordered him to do unto the good the same and to be tough on the bad and to treat your public and private in a good manner.

He is one of those people whose faith is strong. So, I am satisfied with his preaching and I urge you to listen to his advice and consultation.

I beseech Allah, to whom belong majesty and might, to bestow upon us and upon you as well a good act, a good reward and an extensive mercy.

As-Salamu Alaikum (peace be upon you) and Allah's mercy and Blessings too».

The author of this message was Obaid Ibn Abi Rafe' and its date was Safar, 36 Hijra.

The speech of Qais Ibn Sa'ad to the people of Egypt

Qais Ibn Sa'ad took the floor and spoke to the people of Egypt. He praised Allah and recalled the name of Mohammad, to whom may Allah's Blessings and peace be granted. Then, he said:

«Praised be Allah who hath brought the right, killed evil and defeated the unjust people. O, people! We have given the pledge of allegiance to the best man after Mohammed, our Prophet to whom may Allah's Blessings and peace be granted. O, people! Give the pledge of allegiance to the Book of Allah, to whom may belong Majesty and Might, and the Sunna of His messenger, to whom may Allah's Blessings and peace be granted. We haven't worked for you as per this. Thus, we have no right to your pledge of allegiance».

The Egyptians welcomed Qais in a good manner. So, they gave the pledge of allegiance to the Commander of Believers, and Egypt became stable and governors were sent to it. But, there was a village called Kharabta in which people felt angry for the killing of Othman Ibn Affan, for whom may Allah's pleasure is prayed. In this village there were two men; one of them from Kenana tribe and the other from Bani Mudlej.

Those people sent a message to Qais Ibn Sa'ad saying they don't want to fight him. And they told him to send his governors. They also told him «the land is yours; but may you keep us as we are till we see what the people do want?»

He told the people of Kharabta that he did not want to force them to give the pledge of allegiance. I'll take care of you and prevent any harm may be caused to you. He came to term with them and also did the same with Maslama Ibn Mukhalled who demanded revenge for Othman's killing. He also collected taxes and nobody made any conflict with him. Noteworthy is that the population of Kharabta numbered at that time 10,000.

The Commander of Believers Ali Ibn Abi Taleb moved out to the people of the Camel and Qais moved to Egypt. And he (Ali, for whom may Allah's good pleasure is prayed) returned to al-Kufa from al-Basra and stayed there. So, Mou'awya felt that he was the most dangerous to him for his closeness to al-Sham. Mou'awya feared that Ali might come to him with the people of Iraq; whereas Qais Ibn Sa'ad might come to him with the people of Egypt. So, he (Mou'awya) might be falling in a trap between both of them.

Mou'awya's letter to Qais

Mou'awya wrote to Qais and to Ali Ibn Abi Taleb in al-Kufa. He wrote:

«From Mou'awya Ibn Abi Sufian to Qais Ibn Sa'ad:

«Peace be upon you... So and so, if you were indignant over Othman Ibn Affan, for whom may Allah's good pleasure is prayed, for a right you saw for yourself or a strike of a whip he made, or a curse on a man or sending another man; or appointing a youth, you should know that his blood is not legal for you. You have committed a grave mistake and a great guilt... So, repent to Allah, to whom belong majesty and might, O, Qais Ibn Sa'ad. You have been one of the instigators for assassinating Othman Ibn Affan, for whom may Allah's good pleasure is prayed. This is if repentance would benefit for killing a believer.

As far your companion, we had a strong conviction that he tempted people and urged them to kill him till they did it. Most of your people are not innocent. So, Qais! If you were able to demand revenge for his blood you have to do it. If you follow us in this approach you will be the commander of the two Iraqs when I continue to be as I am; and whoever you want from your family will be commander of al-Hijaz so long as I am the ruler. And you have the right to ask me for any thing you like and I'll fulfill your wish. May you write to me on your opinion on what I have told you. As-Salam.»

In his letter, Mou'awya accused Ali of instigating the people to kill Othman and called Qais to join him in demanding revenge for Othman's killing and he promised him to be appointed governor of the two Iraqs if he did so; and also to be granted anything he wished.

Qais Ibn Sa'ad's reply to Mou'awya's letter

When Mou'awya's letter reached him, he wanted to defend himself not to show his real attitude nor to accelerate paces towards his fight. So, he wrote to him: «So and so, I have received your letter and understood what you have mentioned on the killing of Othman, for whom may Allah's good pleasure is prayed. This is a matter I had nothing to do with it. And you said may companion had instigated people to kill Othman and that he had talked with them on his faults till they killed him. And this is a thing I never knew about it. And you also said that most of my people were not innocent from Othman's blood.

The first people who uprised against killing him were my tribe. But, as for what you asked me to follow you in return for a reward, I also undestood it. This is a matter on which I have my own stand and opinion. And it is not

a thing that I must be hasty on it. I have no hostility to you. And nothing that you hate will be done by me. We and you, let us await Allah willing. And Allah, to whom belong majesty and might, is the only one to be relied on. As-Salamu Alaikum (peace be upon you) and Allah's mercy and His Blessings.

Qais, in his reply to Mou'awya, denied that he and his people were instigators or workers for the killing of Othman. He also denied that he had known anything about Ali's attempts to instigate people to kill Othman. But, he promised to consider the matter of backing him and that he would not launch a war on him.

Mou'waya's reply to Qais's letter

When Mou'awya read the message of Qais he felt it was a half-way reply that did not give a clear-cut attitude. So, he wrote to him:

«So and so, I read your letter; but I did see you neither close to promise you peace, nor distant to threaten you with war. You are here like «the wordly-wise man». But, there is nobody like to be oble to deal with the crook and not to defeat the one who is disobedient even if he has several men and even if he controls the reins of horses. As-Salamu Alaikum.»

Qais's reply

When Qais read the letter of Mou'awya and as he saw that he did not accept defence and procrastination, he showed him his real attitude. He wrote to him:

In the name of Allah the Most Gracious, Most Merciful, From Qais Ibn Sa'ad to Mou'awya Ibn Abi Sufian.

«So and so, I find it strange that you try to tempt me and to belittle my opinion!

Do you bargain me on disobeying the man who is the most righteous one to deserve obedience; the most righteous one to deserve the position of Cammand; the best to say truth; the best one to have guidance to the right path and the closest to the Messenger of Allah, to whom may Allah's Blessings and peace be granted???

Do you order me to be obedient to you? Do you order me to obey you; the one who is the farthest from this matter; the biggest liar; the worst aberrant and the farthest from Allah, to whom belong majesty and might, and from the Messenger of Allah, to whom may Allah's Blessings and peace

be granted, in means and ends. You are the son of two aberrants and disbelievers, who misled others; tyrant idols; idols of Satan.

As for your saying I am able to fill Egypt with horses and men, I swear by Allah if I did not busy you with yourself, soon you'll find yourself more important than anything else. You are serious. As-Salam».

This is a strong-worded letter in which Qais lifted the position of Ali, for whom may Allah's good pleasure is prayed, on the one hand, and degraded Mou'awya's and threatened him, on the other.

When Mou'awya received Qais's letter, he felt that there would never be any way for making undestanding with him. So, he also felt angry.

Mou'awya resorts to trick to beat Qais

Qais managed to stay in a strong position in Egypt thanks to his cunning. Mou'awya and Amre Ibn al-Ass couldn't drive him out. Then, Mou'awya intrigued him and sew the seeds of difference between him and Ali.

Mou'awya used to talk to people of opinion from Quraish. He also said: I never fabricated a trick that had been more wonderful than that one by which I intrigued Qais Ibn Sa'ad and created a difference between him and Ali, as he was in Iraq, when Qais stood fast in my face.

I told the people of al-Sham «Do not curse Qais Ibn Sa'ad, and do not call for attacking him. He is our supporter. He sends us his good letters in secret».

Don't you see what he is doing to your brethren of Kharabta in Egypt. He grants them their offers and dues and ensures their rights. He also does well to every traveller from you who goes to Egypt. He does not deny anybody anything. I was about to write on this to my supporters in Iraq in order to let the spies of Ali here (in al-Sham) and there (in Iraq) hear this. The news reached Ali. So, he accused Qais and he wrote to him a letter ordering him to attack Kharabta. Mohammad Ibn Abi Bakr and Mohammad Ibn Ja'far Ibn Abi Taleb reported the news to Ali, for whom may Allah's good pleasure is prayed.

Qais Ibn Sa'ad rejected to fight the 10,000 population of Kharabta. He wrote to Ali telling him that they were the notables and noblemen of Egypt. They accepted my deal to ensure their interests and to have their word kept on stability in their area. I knew that they are supporters of Mou'awya, but I chose to deal with them in this way so as to make it easy for you and for me better than to chose the other way round. Had I invaded them I would have

turned them into enemies to us. They include well-known Arabian brave men; such as Busr Ibn Artah, Maslama Ibn Mukhallad and Mou'awya Ibn Hudaij.

So, may you let me do what is proper for I am the most knowledgeable about them. But Ali did not accept but to fight them. Qais did not accept fighting them.

Qais wrote to Ali, for whom may Allah's good pleasure is prayed: «If you don't trust me let me quit my job and send another one to govern Egypt».

Ali sent al-Ashtar as governor of Egypt. When he reached al-Qulzam he took a dose of honey which caused his death.

The news about what happened between Ali and Qais reached Mou'awya and Amre. The latter said: «Allah hath soldiers of honey».

And when Ali, for whom may Allah's good pleasure is prayed, heard about this incident (the death of al-Ashtar in al-Qulzam) he sent Mohammad Ibn Abi Bakr as governor of Egypt.

This is the plot concocted by Mou'awya to sow dissension between Qais and Ali. And this was the reason for his sacking in Egypt.

The fabricated letter of Qais read by Mou'awya to al-Sham people[1]

Al-Tabari reported that Mou'awya fabricated a letter which he claimed he had received from Qais; and he read it to al-Sham people. Here is the text:

«In the Name of Allah the Most Gracious, Most Merciful;» To the commander Mou'awya Ibn Abi Sufian from Qais Ibn Sa'ad - Salamu-Alaik (Peace upon you).

«Praised be Allah, who is the only one God. So and so, when I considered the matter I saw that I cannot back people who killed their Imam, Moslem, pious and faithful. We beseech Allah, to whom belong majesty and might to forgive us and we beseech Him help us protect our religion. As I accepted your call for peace and answered you about the killers of Othman, for whom may Allah's good pleasure is prayed, the Imam of the guidance to the right path, the Imam whom injustice had befallen, you might depend on me to get whatever you liked; funds or men, for your support, And I'll send them soonest possible to you! As-Salam.»

(1) Mr Washington Irving mentioned this letter and said that Mou'awya fabricated it in the name of Qais and read it.

Of course, Qais never wrote this letter but Mou'awya fabricated it with the aim of influecing the people of al-Sham and to spread the rumour that Qais had joined Mou'awya and that he had agreed with him on his opinion to fight with him. The aim was also that the news of this letter spread in the country as a whole so as Ali knows about it and resorts to sacking him from his position.

By doing so Mou'awya gets rid of Qais who was one of the most intelligent Arabians at that time.

Here, we never accept such a manner of dealing; the fabrication of a letter like this whatever the hostility between Ali and Mou'awya was! And we never agree on the use of this means by any politician whatever reasons are. This will lead to the loss of confidence between people and their rulers. The letter mentioned and read by Mou'awya was narrated by al-Tabari and reported by Ibn al-Athir. Nobody belied it.

The sacking of Qais in Egypt

This letter's news spread and al-Sham people heard that Mou'awya was given the pledge of allegiance by Qais. And when Ali, for whom may Allah's good pleasure is prayed, heard the news he met his two sons al-Hasan and al-Hussein as well as Abdullah Ibn Ja'far and told them about what had happened. He consulted with them.

Abdullah Ibn Ja'far told him: «O, Commander of Believers! Let what causes doubt to you to what doesn't! Sack Qais in Egypt!

Ali said: I swear by Allah, I don't believe this about Qais.

Abdullah said: O, Commander of Believers! Sack him! «I swear by Allah, if this was right he would not let you down, even if you sacked him».

As they were consulting, a letter reached from Qais providing that he refrained from fighting the people of Kharabta in Egypt, the people who did not give the pledge of allegiance.

Following is the text of the letter:

«In the Name of Allah, the Most Gracious, Most Merciful»; So and so, I tell the Commander of Believers, may Allah honour him, that I have here opposition people who requested me to stop fighting them and to let them as they are till the situation of people stabilizes; and then to see and let them see what to have as an opinion. I saw to stop fighting them; not to be hasty in the war against them and to attempt to gain their backing during the time we have. May Allah, to whom belong majesty and might, help them unite with us with their hearts and disunite them a way from aberration, Allah willing».

The opinion given by Qais was right, but the rumour of loyalty to Mou'awya made Ali doubt him and accuse him. Ali, for whom may Allah's good pleasure is prayed, has the execuse for his attitude.

Abdullah Ibn Ja'far said: O, Commander of Believers! I fear that this is a loyalty to them by him. So, many you order him to fight them!

Ali wrote to him:

«In the Name of Allah the Most Gracious, the Most Merciful», So and so, march towards the people whom you mentioned. If they did what other Moslems had done you might come to terms with them, Allah willing.»

Qais replied:

«So and so, O, Commander of Believers! I am astonished that you are ordering me to fight people who halted their opposition in action to you letting you concentrate on fighting your enemy. But, when you fight them they will help your enemy against you.

«Listen to me, O, Commander of Believers! Let them as they are!

Letting them is my opinion. As-Salam.»

When this letter reached Ali, Abdullah Ibn Ja'far said:

O, Commander of Believers! May you appoint Mohammad Ibn Abi Bakr in Egypt. He will make things fine; and sack Qais. I swear by Allah, I was informed that Qais had said: «I swear by Allah, the authority would not realise except when Maslama Ibn Mukhalled kills a bad ruler.

I swear by Allah I don't like to kill Ibn Mukhalled even if I have a choice to rule al-Sham and Egypt».

Abdullah Ibn Ja'far was a half-brother of Mohammad Ibn Abi Bakr.

Ali, then, sent Mohammad Ibn Abi Bakr to Egypt and sacked Qais. It was said he sent al-Ashtar al-Nakhe', who died before he reached Egypt. Later, he sent Mohammad.

When Mohammad arrived in Egypt, Qais told him: What happened to the Commander of Believers? What did change him?

Did anyone intrude between him and me?

He said: No! And this power is yours.

He said: No! I swear by Allah, I won't stay.

Then, he went out heading for Medina as he was angry.

Ibn Abdul Hakam said: When Qais became governor of Egypt, he built a house against the mosque.

When he was sacked people said: «It is his house till they called it the house of Qais».

He said: Which house do I have in Egypt? They mentioned it to him.

He replied: It is the house I built by the money of Moslems. I don't have any right to it.

It is also said that when he was dying Qais recommended and said: I had built a house in Egypt while I was its governor. And I got the support of Moslems. It is for the Moslems in which their governors can stay.

Later, Qais went to meet Ali, for whom may Allah's good pleasure is prayed. Qais talked with him about the affairs of Egypt and the extent of his sufferings as well as about Mou'awya's acts. Ali, may peace be upon him, knew that Qais was subject to vicious and ill-intentioned plots. He also knew that the person who adviced him to sack him was not right in his opinion. So, he kept Qais with him as adviser on his affairs.

Mohammad Ibn Abi Bakr as governor of Egypt

15th Ramadan, 37 Hijra

When Mohammad Ibn Abi Bakr arrived in Egypt he read before the people of Egypt his pledge:

«In the Name of Allah, the Most Gracious, Most Merciful»; This is the recommendation of Abdullah «Ali», the Commander of Believers to Mohammad Ibn Abi Bakr when He appointed him as governor of Eygpt. He ordered him to have a strong faith in and obedience to Allah in secret and in public; to fear Allah, to whom belong majesty and might, in absence and in presence of the evidence, by leniency on Moslems, and toughness on the dissolutes; by justice on the people under protection and doing justice to the oppressed; by toughness on the unjust and pardoning the people; as well as by doing good as much as possible.

May Allah reward the beneficent and torment criminals. And He ordered him to call, in lieu of Him, to obedience and team spirit. This will be a great

(1) Maslama Ibn Mukhallad al-Ansari al-Khazraji al-Sa'idi was born when the Prophet, to whom may Allah's Blessings and peace be granted, came to Medina as immigrant. It was said he was four-year old. He attended the Conquest of Egypt and he stayed there. Then, he moved to Medina. He was one of Mou'awya's companions. Mujahed said: I thought I had been the best one to keep Quran by heart, but when I performed prayers behind Maslama Ibn Mukhalled he recited al-Baqara (cow) Sura. He recited it without any mistake.

reward for them in a manner they might not be able to estimate its value or its meaning. He also ordered him to collect the taxes of the land in the same way they were collected in the past without any decrease or increase; then to divide them among their owners the same as they were divided before; and not to show a low profile for them but to show them harmony among them at his council and on his face.

Let the close and the distant be equal in right. He also ordered him to judge among people in right and to behave in fairness; not to follow his own emotions; and not to fear any blame by anyone when he wants to judge as per Allah's rulings.

Allah, Be He exalted, is with those who had strong faith in Him and who chose to obey Him not any other one».

Abdullah Ibn Abi Rafe', the servant of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, wrote the pledge early in Ramadan.

The governor used to read the recomendation of the Commander of Believers to the people. It is noted that it is in the form of a pledge for justice towards the people who are under Islam's protection; for the collection of taxes without exhausting the subjects and without discrimation among the people in right lest bias be used towards some people and others be dealt with injustice.

Then, Mohammad Ibn Abi Bakr took the floor and addressed the people. He said:

«Praised be Allah, who guided us and you to the right, and enlightened us and you about what the ignorants did not know. As the Commander of Believers entursted me to take care of your affairs and authorized me on what you had heard about. He recommended me with emphasis on doing good unto you. I won't spare any effort to do good unto you, as much as I can. I have only Allah to help me succeed. He is sufficient for me to depend on and to trust in.

If you see my command and acts as obedience to Allah and faith in Him, then, Praise Allah, to whom may belong majesty and might, for this. He is the One who guided us to the right path. And if you saw one of my labourers doing bad, you might complain to me. And you might blame me and discuss me for it. I'am much more happier and you are worthy. May Allah help us all succeed in our acts, and may He hath mercy on us all». Then he left.

Sending Jarir Ibn Abdullah al-Bajli to Mou'awya[1]

Ali, for whom may Allah's good pleasure is prayed, left al-Kufa for al-Basra following al-Jamal Battle.

He sent Jarir Ibn Abdullah to Mou'awya calling him to obey him and to give him the pledge of allegiance; or to be prepared for war.

Jarir marched towards al-Sham carrying the message of Ali to Mou'awya. When he arrived he met Mou'awya as al-Sham's notables were with him. He delivered him the message of Ali and told him: «This is Ali's message to you and to the people of al-Sham calling you to obey him. He hath gotten the obedience of the two shrines, the two countries, the two Hijazs, Yemen, al-Bahrain, Oman, al-Yamama, Egypt, Persia, the mountain and Khurasan. But, only your country remained. And if one of his valleys moved forward your contry will be drowned».

The message of Ali to Mou'awya

Mou'awya received the message of Ali, for whom May Allah's good pleasure is prayed, from Jarir. He read it. The Message reads as follows:

«In the Name of Allah the Most Gracious, Most Merciful; From Abdullah Ali, the Commandor of Believers to Mou'awya Ibn Abi Sufian:

«So and so, you have the obligation, the same as those Moslems before you, to give the pledge of allegiance to me; as I am in Medina and you are in al-Sham. Those who gave the pledge of allegiance to Abu Bakr, Omar and Othman, for whom may Allah's good pleasure is prayed, also gave me the pledge of allegiance. The witness has no choice and the absent has to respond; but the matter concerns the immigrants and al-Ansar. When they agreed on a Moslem and called him Imam, that was as a response to Allah's will. If anyone went away from their consensus through criticizing him or an opposition to him; he (that one) should be returned to the right path. And if

(1) Jarir Ibn Abdullah embraced Islam forty days before the demise of the Prophet, to whom may Allah's Blessings and peace be granted. He was handsome. Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, said about him: «Jarir is the Yusof of this nation.» He is the master of his people. The Prophet, to whom may Allah's Blessings and peace be granted, said when Jarir went to him and showed him hospitality: «When a notable of a people comes to you you have to honour him.» He had a great impact on Iraq wars. Bajila tribe was disunited. Omar Ibn al-Khattab united them. And he appointed Jarir as chief of his people. Jarir was governor in Hamazan. Othman, for whom may Allah's good pleasure is prayed appointed him.

he rejected they would fight him for he had followed a way other than that of the believers and might damn him and torment him in hellfire. What a bad destiny is that!

So, do what the immigrants and al-Ansar have done. The most lovable thing within you and within your ilks is acceptance. You either to accept it or war will be declared. You have done too much to the killers of Othman, so do what people have done. Then, let me put the people to trial and I'll have the Book of Allah and the Sunna of his Prophet as a criterion for the case. As for that method which you seek it is only a gimmick for preventing a boy from suckling».

The message is incomplete here; but its remaining part is included in another story. It is the saying of Ali, for whom may Allah's good pleasure is prayed:

«I vow when you consider the matter by your sense not by your sensibility you'll find me the most innocent in Quraish from Othman's blood. And you have to know that you are from the released (those people whom the Prophet, to whom may Allah's Blessings and peace be granted, freed when he conquered Mecca) who have no right to caliphate, and al-Shura (consultation) won't be done for them either.

I have sent to you Jarir Ibn Abdullah al-Bajli, who is one of the people of faith and immigration. So, give the pledge of allegiance; and there is no supporter but Allah!!!

When Mou'awya completed reading the letter, Jarir stood up and spoke. He said:

Praise be to Allah for the consequences, the hopeful for more good, the sought - for reward and the relied on for the catastrophes! I praise Him and on Him I depend in matters that senses are confused with! And I acknowledge that there is no God but Allah; the One with no partner. Everything is mortal except Him. He hath the judgment and to him you return. And I acknowledge that Mohammad is His servant and His Messenger. He hath sent Him after a period of sending His past messengers; and after several centuries.

Then, he conveyed His message, adviced the nation and introduced the right which Allah bestowed on Him and ordered Him to carry out the mission to His nation, to whom may Allah's Blessings and peace be granted; a Messenger sent and selected, and His family.

«O, People! Othman's case has turned those who witnessed it into impatient! Then, how it would be for those who were absent. People have given Ali the pledge of allegiance as the only caliph and Imam for Moslems.

Talha and al-Zubair were among those who gave the pledge of allegiance. But, later they broke their pledge in a blatant manner.

This religion has no ability to endure seditions. In al-Basra, yesterday, there was an urgent need. If ordeal opens way for it, people won't stay. And I gave the pledge of allegiance to Ali. Even if we had all thing, Allah willing, we would never select any body but him for it. So, Mou'awya you have to do what people have done. You may say Othman appointed me and he did not sack me! It is a saying! Had it been right the relegion of Allah would have not been a reality. But every person possesses what is in his hands. Allah made for the other among the governors the right of the first. And He made things in change, one changes the other».

Mou'awya consults Amre Ibn al-Ass on Ali's message

Later, Mou'awya met with the notables of his family and discussed with them the matter. His brother O'tba-Ibn Abi Sufian told him Let us get the advice of Amre Ibn al-Ass. Ibn al-Ass was staying with his two sons in a village in Palestine to live away from the sedition.

Mou'awya wrote to him: «You have got the news of Ali with Talha, al-Zubair and Aiysha, the Mother of Believers. And we received Jarir Ibn Abdullah and he asked us to give the pledge of allegiance to Ali. But, I kept my decision till I talk with you. So, come to me to discuss this matter with you... Was-As-Salam».

Amre Ibn al-Ass marched with his two sons Abdullah and Mohammad. When he reached as be already knew what Mou'awya wanted from him, the latter told him: «O, Abu Abdulla, in these days three things occurred to us, three things which are non of our interest».

He said: What are they?

Mou'awya said: The first is that Mohammad Ibn Abi Hudaifa had broken the jail and ran away to Egypt with his companions; and he is one of the most bitter enemies of ours; the second is that Caesar of the Romans had already mobilized armies to march towards al-Sham to fight us; the third is that Jarir had come as messenger from Ali Ibn Abi Taleb calling us to give the pledge of allegiance or to face war.

Amre Ibn al-Ass's opinion

Amre replied Mou'awya to the questions about the runaway of Mohammad Ibn Hudaifa, the mobilization of the Roman armies and giving

the pledge of allegiance to Ali, for whom may Allah's good pleasure is prayed.

(1) As for Ibn Abi Hudaifa, he said, don't worry about his escape from jail with his companions! You can send horsemen after him. You may hold him. But if you couldn't this would not harm you.

(2) As for Caesar, you can write to him to let him know that you will return to him all the Roman prisoners you have for making a deal. You will find him accepting this and asking for pardon.

(3) But, as for Ali Ibn Abi Taleb, Moslems don't consider you equal to him.

Mou'awya said: But, he instigated people to kill Othman, showed sedition and dispersed the people.

Amre said: Even if this happened you don't have his precedence and kinship. But, what if I supported you to have your objective attained and to get what you want?

He said: Your judgment!

Amre said: Make Egypt for me as long as you have the decision as caliph.

Mou'awya kept silent for a moment. Then, he said: O, Abu Abdullah! Had I wanted I would have cheated you!

Amre said: A man like me can never be cheated.

Mou'awya said: Come closer to me! Let me tell you something confidential.

Amre came closer to Mou'awya. He said: This is a trick! Do you see anybody else, except you and me in this home.

Then, he said: O, Abu Abdullah. Don't you see that Egypt is lake Iraq?

Amre said: But, it would be mine if you had the world. And it would be yours if you defeated Ali. He, then, didn't give Amre a clear-cut decision. So, the latter left.

Amre Ibn al-Ass, as we said in the book Othman Ibn Affan, for whom may Allah's good pleasure is prayed, was indignant over Othman because he sacked him in Egypt. And he kept on his ambition to return to it. So, he placed his condition to Mou'awya that in event he supported him he should appoint him as governor of Egypt. And when Mou'awya did not promise him to do what he asked him to do, Amre left al-Sham.

O'tba told Mou'awya: Don't you accept to purchase Amre for Egypt in case it returned to you. And, you might be defeated here in al-Sham!!??

Then, Mou'awya sent a message to Amre Ibn al-Ass and promised him to give him what he asked for. He also wrote a document on this to make it a deal.

The call by Sharhabil Ibn al-Samt upon al-Sham people to fight Ali

Mou'awya consulted with Amre and told him: What do you see?

Amre said: You have got the news of Iraq people from the best people. I don't see that you have to call the people of al-Sham to the dispute. This is a very grave mistake. You have to proceed to the notables among then and to convince them that Ali had backed the people who killed Othman. And you have to know that Sharhabil Ibn al-Sat al-Kindi is the chief of al-Sham people. So, summon him and let people tell him that Ali killed Othman; and make sure that those people are loyal to him. This is a word of union for al-Sham people. And if this word gets stuck to his heart nothing can remove it.

Mou'awya met Yazid Ibn Assad, Yusr Ibn Abi Rat'a Sufain Ibn Amre, Mukhareq Ibn al-Harith, Hamza Ibn Malek, Habes Ib Sa'id and others who were at good terms with Sharhabil Ibn al-Samt. He ordered them to stay in different positions on his way.

Then, he wrote to him to come to al-Sham to meet him.

He met those men one by one. They told him that Ali backed the killing of Othman. They filled his mind and heart with this rumour. When he came closer to Damascus, Mou'awya ordered the notables of al-Sham to welcome Sharhabil. So, they welcomed him and showed esteem and appreciation to him. Each time he met a man he was told the same words. And when he entered to see Mou'awya he was very angry. He said: People confirm that Ibn Abi Taleb killed Othman. I swear by Allah if you give him the pledge of allegiance we will drive you out of al-Sham.

Mou'awya said: I will never do anything that runs counter to your opinion. I am one of you. So, return this man to his companion (He means Jarir, Ali's Messenger).

At that moment, Mou'awya knew well that al-Sham people are with Sharhabil. He told Sharhabil. This cannot be realized except by the satisfaction of the public. For this, you must tour the cities of al-Sham and tell the people the story and urge them to revenge for the killing of Othman. And you must give them the pledge of solidarity and help.

Thus, Sharhabil marched and toured the cities of al-Sham one by one saying: «O, people! Ali killed Othman. And there are people whom he faught

and killed for they were angry with him. And he captured their land. But, there only remained this land. He is preparing for fighting you. He does not find anyone to fight him but Mou'awya. So hurry up people to take revenge for your caliph, the caliph who was killed in an unjust manner».

People as a whole responded to him except a group of Homs people who said «we used to stay always in Mosques and at our homes only. And you are more knowledgeable than us about this.

When Mou'awya felt that al-Sham people were with him and they would give him the pledge of allegiance he told Jarir: «Go and join your companion and he also told him that he and the people of al-Sham had no intention to give Ali the pledge of allegiance.

In such a way, Mou'awya cheated Sharhabil to make him disseminate propagenda against Ali, for whom may Allah's good pleasure is prayed.

Sharhabil met, when he came to Damascus, with those persons whom Mou'awya had ordered to do so.

They told him Ali had killed Othman till he seemed to be convinced in contravention of the fact.

When he met Mou'awya he asked him not to give the pledge of alliance to Ali. Mou'awya told him: «I cannot but agree with you».

He means he commits himself to the will of the nation despite the fact that the nation was disinformed.

One of the means used by Mou'awya to instigate the people of al-Sham is that when al-Nu'man Ibn Bashir brought him the shirt of Othman, for whom may Allah's good pleasure is prayed, stained with his blood when he was killed and the two fingers of his wife Na'ela cut from the roots as well as part of her palms and half of her thumb, he (Mou'awya) hanged them all on the pulpit. Then, he wrote to all the country's armies. People came to him and wept for one year as Othman's shirt was hanged on the pulpit with the cut fingers.

The men of al-Sham vowed not to have relation with their wives and not to wash with water or to sleep on mattresses till they revenge for Othman's blood and kill his killers.

Jarir returns to Ali, for whom may Allah's good pleasure is prayed

Jarir returned to Ali, for whom may Allah's good pleasure is prayed, and told him what he did in al-Sham and what Mou'awya replied him.

He told him that al-Sham people rallied around Mou'awya to fight him and that they still wail at Othman and claim that Ali had killed him and sheltered his killers. So, they vowed either to kill him or he kills them.

Al-Ashtar objected to sending Jarir to Mou'awya and accused him of being loyal to him. But, Ali said at that time: «let him till we see what he does bring us back».

When Jarir returned and told Ali about what he saw and heard, al-Ashtar said: «I already adviced you not to send Jarir; and informed you about his hostility and cheating».

Had you sent me it would have been better than that one whom you sent and stayed there till he let him seek every outlet to use and block every hole he does not want.

Jarir said: Had you were there they would have killed you. They mentioned that you had been one of the killers of Othman, for whom may Allah's good pleasure is prayed.

Al-Ashtar said: Had I gone there, I swear by Allah, I would have not been patient and I would have asked him to give his reply at once.

Had the Commander of Believers listened to me he would have imprisoned you and your ilks in a jail that you would never go out of till things go in the right path. Then, Jarir went out to Kyrgyzia and he wrote to Mou'awya, and the latter asked him to go to al-Sham.

Abu Moslem al-Khulani conveys Mou'awya's message to Ali, for whom may Allah's good pleasure is prayed

36 Hijra, January 657 A.D.

Abu Moslem al-Khulani al-A'bed lived in the pre-Islam era and embraced Islam before the death of the Prophet, to whom may Allah's Blessings and peace be granted; but he did not see him.

He came to Medina as the Prophet, to whom may Allah's Blessings and peace be granted, had passed away and appointed Abu Bakr as caliph.

He was considered one of the great disciples in al-Sham.

His name is Abdullah Ibn Thaub. He was pious and devoted himself for worshipping. He had his virtues and miracles. It is said he was the one who was thrown by al-Aswad Ibn Qais Ibn Ze al-Khemar, who claimed prophecy in Yemen, in a great fire; but he got out of it unharmed. Then, he was told «exile him» away lest he destroys what you have done!!! He ordered him to

depart and he went to Medina as the Prophet, to whom may Allah's Blessings and peace be granted, was dying; and as Abu Bakr was appointed as caliph. Abu Moslem dismounted and tied his camel close to the Mosque's gate. Then, he went into it. He started to performe prayers. Omar Ibn al-Khattab saw him. He stood up and said:

From where is the Man?

He said: From Yemen.

He said: What happened to the man whom the liar had burned in fire?

He said: He is Abdullah Ibn Thaub.

He said: I appeal to you by the name of Allah! Is it you?

He said: Yes!

Omar: Embraced him and cried. Then, he took him with him and sat with Abu Bakr.

He said: Praised be Allah! He hath not willed my demise before I see in the nation of Mohammad, to whom may Allah's Blessings and peace be granted, a person whom was dealth with in the same way that Ibrahim, the intimate confidant of Allah, to whom amy Allah's Blessings and peace be granted, was dealt with[1].

Abu Moslem al-Khulani went to al-Sham to meet Mou'awya when the people of al-Sham intended to back him. He went to him with other people. He told him: O, Mou'awya! We have been informed that you plan to fight Ali Ibn Abi Taleb. How do you want to do that as you have no precedence like him?!

Mou'awya told them: I don't claim I am virtuous like him; but do you know that Othman was killed in an unjust manner???

They said: Yes! He said: Let him send us his killers. So, we give him this matter.

Abu Moslem said: Write to him on that and I'll take the message to him.

He wrote:

«In the Name of Allah, the Most Gracious, Most Merciful;» From Mou'awya Ibn Abi Sufian to Ali Ibn Abi Taleb. Salamu-Alaik (Peace upon you). I praise Allah, who is the only one God. So and so, the Caliph Othman was killed with you in the locality as you were listening to his cry coming from his home. You did not defend him neither in saying nor in action. I swear by Allah; and I vow truly, had you been true with him you would have protected him. Nobody of us, or of the people; talked about it but found you accused. Your protection of the killers of Othman.

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(1) Read Assadul-Ghabeh (The Lion of the Forest).

They are your supporters, your arm, partisans and entourage. We have been informed that you defended yourself and told people you were innocent. If you are true you have to let us take revenge against his killers to kill them for their crime. And we are the speediest people to you. If this is not implemented you and your companions won't have with us anything but the sword. We swear by Allah, we'll hunt Othman's killers in land and in sea till we kill them or our souls go to Allah, Was-Salam.»

Abu Moslem travelled with the letter of Mou'awya till he reached al-Kufa. He went to Ali and gave him the letter. When he read it, Abu Moslme spoke and said: O, Aba al-Hasan! You have taken over. We swear by Allah, we don't like it for anyone but for you. Othman, for whom may Allah's good pleasure is prayed, was killed in an unjust manner. So, let us take revenge against his killers and you will be our Commander. If any of the people disobeyed you we will be your supporters and our tongues will be your witnesses, and you'll be of an execuse and a plea».

Ali, for whom may Allah's good pleasure is prayed, told him: come to me tomorrow. He also ordered that his people to be hospitable to him. So, he was hosted well.

Next day, he went to Ali in al-Masjed. He found him with some 10,000 armed men calling: «We are all the killers of Othman»!

Abu Moslem told Ali: I see people whom you cannot command. I think they have got the reason for which I am here. So, they did so out of fear that you might send them with me.

Ali said: I saw that nobody would be sent with you or with anybody else. Thus, sit down till I write a reply to your letter. Then, he wrote:

«In the Name of Allah, the Most Gracious, Most Merciful; From Abdullah, Ali, the Commandor of Believers, to Mou'awya Ibn Abi Sufian. So and so, the brother of Khulan delivered me a letter from you in which you mention that I disconnected the kinship of Othman and instigated people against him.

I never did this; but he, may Allah hath mercy on him, was blamed by people. They were divided between killers and non-interested. So, I stayed at my home and quit his matter. But, if you want to cast accusations unjusty, you can do this as you like. As for your request to send you his killers I don't see this as my job.

But, you use this as a pretext to realize what you hope to and as a lever to reach your objective. And you have another objective behind your request concerning his blood. I vow if you don't quit this arrogance and aberration there will befall you what befalls the dissident, the disobediant and the tyrant, Was-Salam».

Ali, for whom may Allah's good pleasure is prayed, says in his letter to Mou'awya is reply to him: «You don't care the killers issue, but you have taken this as a pretext to reach caliphate. For this, I don't intend to hand you anyone. As for me, I did not interfere in the sedition and I had nothing to do in it. And if you don't give the pledge of allegiance I consider you as disobedient».

This is the content of the letter. I have already explained in the book «Othman Ibn Affan», the attitude of Ali towards the sedition. And I made it clear how he, for whom may Allah's good pleasure is prayed, repeatedly adviced Othman and how he defended him and repelled the Egyptians when they came to attack Othman. But, Marwan Ibn al-Hakam plotted to sow the seeds of dissension between him and Othman; and he threatened people and instigated them in a very bad manner. Had Othman, for whom Allah's good pleasure is prayed, acted according to Ali's advice which aimed at his rescue, the people who came to attack Othman would have returned to their homes satisfied.

The letter of Ali, for whom may Allah's good pleasure is prayed to Amre Ibn al-Ass

Ali, for whom may Allah's good pleasure is prayed, wrote to Amre Ibn al-Ass the following letter:

«In the Name of Allah, the Most Gracious, Most Merciful; from Abdullah Ali, the Commander of Believers, to Amre Ibn al-Ass. So and so, the world is a source of business and occupation from other things. Its people are greedy when they have part of it they have more greed to take more of it and their care for it becomes greater. And they won't find it sufficient for they want more. And this leads to the dismemberment of what was united before. So, the fortunate is the one who gets the telling lessons of others. For this, don't foil your action by going in line with Mou'awya in his evil. He is far away from right. And he has chosen evil; Was-Salam».

Amre Ibn al-Ass's reply letter

«From Amre Ibn al-Ass to Ali Ibn Abi Taleb.

So and so, it is our interest and it is out of our mutual amity to respond to us for what we call you by shura (consultation) that makes you and us do the right and that makes people execuse us for our true intentions... Was-Salam!»

Ali urges people to march towards al-Sham

Ali, for whom may Allah's good pleasure is prayed, determined to march towards al-Sham after he got desperate that Mou'awya and Amre Ibn al-Ass would give him the pledge of allegiance. When the Friday prayers came, he went up to the pulpit and praised Allah and recalled Mohammed the Prophet, to whom may Allah's Blessings and peace be granted.

He said: «O, people! March towards the enemies of Sunna and Quran. March to the murderers of immigrants and al-Ansar. March towards the harsh and villains whose conversion into Islam was out of their fear, and out of hatred. March towards those hypocrites to stop their tyranny.»

A man from Fezara called Arbad said:

«Do you want to march with us to fight our brethren in al-Sham to kill them as you marched with us towards our brethren of al-Basra people and killed them?

No! We won't do that!»

Al-Ashtar stood up and said: O, people! Who is going to see this?

Al-Fezari (the man from Fezara) ran away. A group of people followed him and caught him up nearby al-Kenasa (a place for garbage). They hit him by their boots till he fell down then they ran over him till he died.

Ali, for whom may Allah's good pleasure is prayed, was informed about the story. He said «a person killed in rampage».

Nobody is known as killer. So, he paid his blood-money to his family from Bait al-Mal (Moslesm treasury).

Some of Bani Tamim (tribe) described the deaht of Arbad saying:

- I beseech my God's help and beseech His mercy

That I never die like Arbad in Souk al-Barazin

- Hamadan's boots ran over him and..

When a hand was raised from him another one downed.

Al-Ashtar said: «O, Commander of Believers! Don't get disappointed for what you heard from this traitor and don't doubt our support for you. All people you see are your supporters. They like you more than themselves. They don't like to live after you. So, march with us towards your enemies. We swear by Allah, he who fears death won't escape it; and he who loves life won't survive, and he who feels self-conceited will live with hope!»

The Majority of the poeple responded to him and were for the march except the companions of Abdullah Ibn Mas'oud, Obaida al-Salmani and al-

Rabe' Ibn Khutheim, whose number reached some 400 men.

They said: O, Commander of Believers! We doubted this fighting but we recognize your favour. There is no choice but to back you in fighting the polytheists. Therefore, you may let us defend some border positions and sea ports and fight with their people.

So, Ali, for whom may Allah's good pleasure is prayed ordered them to defend the Caspian Sea port and al-Rae. He appointed al-Rabe' Ibn Khutheim as commander and delivered him the banner; which was the first one to be made in al-Kufa.

Forbiddance of swearing againstal-Sham people

Ali, for whom may Allah's good pleasure is prayed, was advocate of morals and he enjoyed good manners. He hated damnation and swearing. When he was informed that Hujr Ibn Odday and Amre Ibn al-Hamaq (who were two companions) used to publicy swear against Mou'awya and damn the people of al-Sham, he summoned them and asked them to stop swearing and damnation. They told him: O, Commander of Believers. Aren't we people of right and they are people of evil?

He said: Yes! I swear by Allah.

They said: Why do you want to forbid us from swearing and damning them?

He said: I don't like that you are the ones who swear or damn others. But, you can say:

«O, Allah! May you spare our and their blood; and may You mend the fences between us; and may you guide them to the right path; so those who ignored right may know it; and those who were involved in aberration may quit it!»

Why did Ali, for whom may Allah's good pleasure is prayed, declare war on Mou'awya??

Ali, for whom may Allah's good pleasure is prayed, did not declare war on Mou'awya. And he did not fight him for he had not given him the pledge of allegiance; but for his rejection to carry out his orders in all the territories of al-Sham, as he (Ali) was the Imam, whose obedience is a must. Mou'awya did not deny Ali's favour and his right to caliphate; but he saw to give priority to taking revenge against the killers of Othman not to giving the

pledge of allegiance to Ali.

He also saw himself as the only one who has the right to demand Othman's blood. But, the demand was the right of his son; but for his might Mou'awya demanded it.

Mou'awya was mistaken for placing this as prior to the pledge of allegiance. Had Mou'awya given the pledge of allegiance to Ali, he might have strengthen the possibility for taking the right back from the killers of Othman!

Seffin Battle[1]

Safar 1st, 37 Hijra (29 and 30 July 656 A.D.)

Ali, for whom may Allah's good pleasure is prayed, ordered a caller to call for going out to the camp in al-Nukheila[2]. The people went out prepared. And he appointed Abu Mas'oud al-Ansari as his successer in al-Kufa. Abu Mas'oud was 70 and he was one of those who gave the pledge of allegiance to the Messenger of Allah, to whom may Allah's Blessings and peace be granted, at al-A'qaba right. To him also came Abdullah Ibn Abbas with the people who supported him from al-Basra.

Mou'awya knew the news. He summoned Amre Ibn al-Ass and consulted with him. He said: When you are informed that he had marched. You have to march by yourself and don't be absent from him; neither in your opinion nor in your trick.

He said: O, Abu Abdullah! Prepare people. Amre came and encouraged people and belittled Ali and his companions strenght. He said: The people of Iraq had dispersed them, weakened their might and broke their swords. Moreover, al-Basra people oppose Ali. He had already broken their backs, killed many of their heroes and the hereos of al-Kufa people on al-Jamal Battle (the Battle of Camel). But, he marched with a small group of those people who had killed your caliph. So, you have to keep your right and to revenge for his blood.

He wrote to the armies of al-Sham people and appointed Amre as commander on them. And he appointed Wardan, his boy, as commander on an army and his two sons Abdullah and Mohammad on other armies.

Ali sent Ziad Ibn al-Nadr al-Harthi as a vanguard heading 8000 soldiers. He also sent Shureih Ibn Hani heading 4000 soldiers (This is al-Tabari's

(1) Seffin is a place near al-Raqqa on the shores of the Euphrates from the western part.

(2) Al-Nukheila is a place near al-Kufa towards al-Sham.

story).

In other stories he sent 6000 men with each of them. Any how the total of the two armies reached 12,000.

Ali, for whom may Allah's good pleasure is prayed, told the two commanders: «Let each one of you march separately from his companion. When one war unites you both, you Ziad will be the commander. And know that the leading part of the people is their eyes and the eyes of the leading part is their vanguards. Beware of getting bored of directing the vanguards. And don't march with the battalions and tribes since you leave till you reach except with full alert and mobilization. And if you confronted an enemy or if the enemy confronted you let your camp be in the best position. Let that position be your fortified fortress and if night fell upon you let arrows and shields bearers and shooters your protectors. And beware that nobody shall be hit by surprise. Guard your camps by yourselves and don't sleep except little by little. And let me know your news. I, Allah willing, will be following you immediately. Don't fight till you start or till my orders reach you, Allah willing».

There are the orders of the commander general, Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, to his two commanders in the vanguard.

On the third day, following their march, he addressed his companions. He said:

«O, people! We are going to march tomorrow to follow our vanguard. Beware of delay and keeping behind. I have left Malek Ibn Habib al-Yarbou'i and made him stay in al-Saqa. And I ordered him not to let anybody but join us».

When he reached the ruins of Babel city, he told those people who were with him, his companions: This is a city that was repeatedly turned into debris. So, move quickly by your horses and loosen their reins till we cross the city, we may be out of it afternoon. So, they moved quicker with their horses. He crossed the city as the time of prayers came.

He dismounted and peformed prayers with the people. Then, he moved once again till he arrived in Deir Ka'ab and crossed it to Sabat al-Madain and he stayed there for one night. In the morning, he moved again with his people.

His men numbered 80,000 or more bar his followers and servants. Then, he moved till he reached al-Anbar city. When he arrived in al-Madain he ordered Me'qal Ibn Qais to lead 3000 men to al-Mosel till he meets him.

When Ali arrived in al-Raqqa, he ordered its people to make a bridge so

that he could cross to al-Sham. They already annexed ships to them. He went to cross from Manbej bridge[1], and left al-Ashtar as successor behind. Al-Ashtar called them: «O, people of this fortress! I swear by Allah, Be He exalted, if the Commander of Believers went without making a bridge for him at your city to enable him cross I would kill men, destroy the city and pillage funds».

The people of Manbej felt afraid of al-Ashtar's warning. And they knew that he gets his saying implemented. So, they installed the bridge and the army crossed it with all equipment.

Afterwards, Ali, for whom may Allah's good pleasure is prayed, ordered al-Ashtar to supervise the operation of crossing the River with three thousand horsemen. So, the crossing operation was done well. And all people crossed. Then, he (Ali) was the last one to cross the River.

When Ali, for whom may Allah's good pleasure is prayed, crossed the Euphrates, he ordered Ziad Ibn al-Nudar and Shureih Ibn Hani to move before him towards Mou'awya as they were when they left al-Kufa. And they were as he left and ordered to walk from al-Kufa alongside the Euphrates shores till they reached A'nat.

They were informed that Ali had moved on the road of al-Jazira and that Mou'awya had come from Damascus heading al-Sham people to meet Ali. They said: No! We swear by Allah. It is not our opinion as this sea (the Euphrates) separates us from Moslems and the Commander of Believers. And it is not good to meet the soldiers of al-Sham with a few people without good number or equipment. So, they went to cross from A'nat, but the people there prevented them and denied them ships. Then, they came back and crossed from Heet[2]. They followed Ali and met him nearby a village close to Kyrgyzia. They wanted to conquer Anat's people. But, they had already resorted to fortresses. When the vanguard caught up with Ali, he said: «My vanguard is coming from behind».

Ziad Ibn al-Nudor al-Harithi and Shureib Ibn Hani came to him and told him what they had seen. He said: O, you were right. Then, Ali went on. When he crossed the Euphrates he ordered them to be before him to meet Mou'awya. When they reached the wall of the Romans they were met with

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(1) Manbej is an old town. It is said Kusra built it when he conquered al-Sham and called it Manbeh (it means I am more generous). Then, it was arabized. It had a wall built of stones; Between it and the Euphrates there are three Farasekhs. Between it and Aleppo ten Farasekhs. Al-Buhtori is from it. And al-Raqqa is a city located on the Euphrates to the south of Harran.

(1) It is a town on the western shore of the Euphrates it is upper to al-Anbar and rich of Palm trees.

Abu al-A'war al-Salmi Amre Ibn Sufian with his al-Sham soldiers.

They informed Ali that they had met Abu al-A'war al-Salmi with soldiers from al-Sham and that they called them but none of them responded. So, they asked him to order them what to do.

Summoning al-Ashtar to join Ziad and Shureih

Ali, for whom may Allah's good pleasure is prayed, summoned al-Ashtar and told him: O, Malek! Ziad and Shureih informed me they had met Abu al-A'war al-Salmi with a group of al-Sham soldiers and the messenger told me he had left them in agreement. So, you have to hurry to your companions. When you meet them you'll be their commander, (the commander of the army). Beware of starting the fight till they start and you have to meet them and listen to them, and you have to call them. Don't feel angry for their hatred and don't hurry to fight them for this hatred before you call them and repeat your call several times. Let Ziad at your right wing and Shureih at your left, and you have to be in the centre. Don't go closer to them like the one who wants to fight and don't be far away like the one who fears fighting, Await till I come and meet you. I'll be soon with you, Allah willing.

The messenger was al-Harith Ibn Jumhan al-Ju'li. Ali, for whom may Allah's good pleasure is prayed, wrote to Ziad and Shureih:

«So and so, I have appointed Malek as your commander. You have to listen to him and you have to obey him. He is known for not burdening people more than their capacity or doing bad to them; and he is known for his immediate implementation of what I order him to do; and not to hurry in matters where slowness is required. I also ordered him not to start fighting till he meets them and calls them to have the execuse».

The eruption of war

Al-Ashtar went out till he reached his people. He followed the orders of Ali, for whom may Allah's good pleasure is prayed. And he did not fight. They remained in agreement. But, in the evening, Abu al-A'war attacked them. They stood fast and felt confused for an hour. Then, al-Sham people left the site. Then, next day Hashem Ibn O'tba al-Zuhri moved with horsemen and a good number of men who were well-equiped. Abu al-A'war moved towards him; they fought all the day. Horsemen fought horsemen and men fought men. People kept patient and then they left. Al-Ashtar launched an attack. Abdullah Ibn al-Munzer al-Tunokhi was killed by Zabian Ibn Amara al-Tamimi. He is a very young man, whereas al-Tunokhi was the horseman of al-Sham.

Al-Ashtar said: Woe unto you! Let me see Abu al-A'war!?

Abu al-A'war called the people to retreat towards him. He stood behind the place in which he was for the first time.

But, al-Ashtar told Senan Ibn Malek al-Nakhe: Go to Abu al-A'war and call him to duel. He said so after he deployed his companions in the same place in which Abu al-A'war was standing before.

Abu al-A'war rejects to duel with al-Ashtar

Senan Ibn Malek thought that al-Ashtar had asked for duelling with al-A'war. He told him: To my duel or yours?

Al-Ashtar said: If I ordered you to fight him, do you accept? He replied: Yes! I swear by Allah, if you ordered me to strike their row in my sword, I never returned except when I strike them in my sword.

Al-Ashtar said: O, my nephew! May Allah bestow on you long life! I swear by Allah, I have now more affection for you, I didn't order you to duel him, but I ordered you to call him to duel with me. He won't appear if he is interested but to meet those people who are efficient and with honour. And you, praised be Allah, is efficient and with honour, but you still so young. Hence, he won't accept to duel the youths. But, call him to have a duel with me.

Senan approached and called: Give me the word of safety. I am just a messenger. You have to keep me safe!

He went closer to al-A'war. He said: «I came very close to him and told him al-Ashtar is calling you to a duel». He added: «Al-A'war kept silent. Then, he said: «Al-Ashtar and his bad opinion led him to dismiss the labourers of Othman Ibn Affan, for whom may Allah's good pleasure is prayed, from Iraq and talking bad against him; and it was one of al-Ashtar's guilts and one of his worst opinions is that he had marched to Ibn Affan, for whom may Allah's good pleasure is prayed, to his home and took part in killing him. So, he is now wanted for Othman's blood... I need not to duel him».

Abu al-A'war rejected to duel him and he accused al-Ashtar with having a bad opinion and that he killed Othman, for whom may Allah's good pleasure is prayed. And the fact is that he was not one of the killers; but one of the people who were indignant over him. Senan told him: You have spoken! Listen to my reply!

He said: No! I don't need to listen to you or to your reply. Go away.

He said: Then, his companions told me to go away.

I left. Had he listened to me I would have told him about the execuse of my companion and his plea.

So, I returned to al-Ashtar and told him that he had rejected to duel him. He said: He looked into himself.

Ali's coming and fighting for water

Ali followed al-Ashtar quickly. He stayed and they awaited for long. Then, Ali asked for a place for his soldiers.

When he found it, he ordered people to stay there. As they did so, the young men went to bring water. Among them were the youth of al-Sham. They fought for water.

Mou'awya's soldiers had already chosen a place close to a source of water near the Euphrates. They did that before the arrival of Ali's soldiers who stayed in a place in which there was no water source. So, Ali's army did not find any source but that. And when people got thirsty, they fought for it. The two armies fought each other by arrows and they duelled by swords. Mou'awya's army which tried to protect the source of water numbered 10,000.

When Mou'awya came with his horsemen, in the vanguard there was Sufian Ibn Amre and close to him there was Yusr Ibn Abi Art'a al-Ameri.

Al-Walid told Mou'awya: Deny them water the same as they denied the Commander of Believers Othman, for whom may Allah's good pleasure is prayed. Kill them of thirst! May Allah kill them.

Mou'awya told Amre Ibn al-Ass: What do you see?

He said: I see to let it free. The people won't get thirsty as you are fed up with water.

Abdullah Ibn Abi Sarh said: Deny them water till night. They may leave to the other side of the field. So, their departure will be a defeat for them.

Ali, for whom may Allah's good pleasure is prayed, had already sent Sa'sa'a to Mou'awya to evacuate the water site. Mou'awya told him: Return to your people till I send you my opinion.

Sa'sa'a left to Ali and told him about that. So, the people of Iraq remained a day and a night without water, except those boys who went to the other side of the field and walked two Farasekh to get water.

Ali, for whom may Allah's good pleasure is prayed, felt depressed. And

he was sad for what the people suffered and the thirst they endured.

Later, al-Asha'ath Ibn Qais said: O, Commander of Believers! Do they deny us water as you are one of us and as you are with us here with our swords?

You may appoint me as commander to launch an attack on it. I swear by Allah, I'll not return for nothing; or I'll die for it! And you may order al-Ashtar to join me with his horsemen.

Ali told him: Do what you have seen!

Next day he marched towards Abu al-A'war and they fought. Al-Ashtar and al-Asha'ath defeated Abu al-A'war and his companions from the water source and seized it.

Amre Ibn al-Ass told Mou'awaya: What do you think if they denied you today the water as you denied them it yesterday?

Mou'awaya said: Let what has gone! What do you think about Ali?

He said: I think he doesn't find what you did legal; and he doesn't retaliate because he came for a matter different from that which you are talking about!

Ali doesn't retaliate and he doesn't deny them water after he possessed it

After that people stopped fighting. Ali, for whom may Allah's good pleasure is prayed, did not deny the people of al-Sham water. They supplied each other with water and used to mix with each other in both camps. They did not harm each other; but they wished each other good and conciliation.

Had Ali, for whom may Allah's good pleasure is prayed, dealt with Mou'awya's arm,y in the same way when they had possessed the water source, he would have defeated them. But, he let them drink. He told his army: «Take from water your need and return to your camp. And let them take water. Allah, to whom belong majesty and might, hath helped you get victorious over them for their injustice and tyranny».

The Quran readers prevent fighting

Later, the two parties made correspondence between each other during Rabe' and Jumada al-A'wla.

Each time they crept towards each other, the readers and good men

separated them without war. During the three months the two sides made 85 attempted attacks. But readers managed to foil them all.

When Jumada al-A'wla elapsed, Ali, for whom may Allah's good pleasure is prayed, began to mobilize his troops and organize his battalians. He sent a messenger to Mou'awya warning him against a war. So Mou'awya mobilized his troops and organized his battalions.

Next day, they crept towards each other and each army stood against the other and their banners in rows. Then, they were separated. There was no war.

They disliked to fight each other by the two legions as a whole out of fear of the full destruction. But, a group from each army got out to fight each other between the two camps. They remained so till the crescent of Rajab rose. So, the two parties stopped fighting.

This gives a clear idea that the two parties had no desire to fight. Ali, for whom may Allah's good pleasure is prayed, only wanted to be given the pledge of allegiance by Mou'awya and the people of al-Sham. He wanted the pledge as others of other countries' peoples did, for his precedence in Islam and his relation with the Messenger of Allah, to whom may Allah's Blessings and peace be granted, And for he was the son-in-law of the Prophet, to whom may Allah's Blessings and peace be granted, and for his holy fighting in the battles waged by Moslems. Meanwhile, Mou'awya asked him to hand the killers of Othman; even he in fact sought caliphate.

Ali's call for Mou'awya to obedience and Jama'a (Team spirit) (37 Hijra)

Ali, for whom may Allah's good pleasure is prayed, summoned Bashir Ibn Amre Ibn Mehssan al-Ansari, Said Ibn Qais al-Hamadani and Shabth Ibn Rabe' al-Tamimi. He told them: «Go to that man and call him for Allah, obedience and Group».

Shabth Ibn Rabe' told him: O, Commander of Believers! Why don't you tempt him by appointing him as governor and granting him a position for which he has a prestige with you when he gives you the pledge of allegiance??? Ali, for whom may Allah's good pleasure is prayed, said:

Go to him and meet him. Then, Protest against him and listen to his opinion. This took place in early Zu al-Hejjah.

They went to him and met him.

Abu Omra Bashir Ibn Amre praised Allah and said:

«O, Mou'awya! The world is mortal and you shall return to the afterworld! Allah, to whom belong majesty and might, is the One who will bring you to account for your acts and to reward you for what you have done. I appeal to you by the name of Allah not to disperse the Jama'a (Group) of this nation and not to cause their blood-letting».

Mou'awya interrupted him and said:

«Would you recommend your companion on this?»

Abu O'mra said: «My companion is not like you. My companion is the one who has the right to this matter in favour, religion and precedence in Islam as well as relation with the Messenger of Allah, to which may Allah's Blessings and peace be granted.»

He said: «Then, what does he say?»

He answered: «He orders you to have strong faith in Allah, to whom belong majesty and might, and to respond to your cousin for the right he calls you. This is much more better for you in your world and for your afterworld.»

Mou'awya said: «And we forget about the blood of Othman, for whom may Allah's good pleasure is prayed? «No! I swear by Allah, I'll never do that».

Sa'id Ibn Qais wanted to speak; but Shabth Ibn Rabe' took the initiative and spoke. He praised Allah and said:

«O, Mou'awya! I have understood what you responded to Ibn Muhassen. We swear by Allah, we know what you mean and what you aim at! You haven't found anything by which you tempt people and gain their support and obedience except your folks. Your Imam was killed in an unjust manner. We demand revenge for his killing. But the fools of the people did it! And we knew that you were not enthusiastic in your solidarity with him at the time of his tragedy. And we knew that you had liked him to have been killed for the position demanded.

There might be a wishful and worker for this matter. Allah, to whom belong majesty and might, the only one to prevent this by His power. And the wishful might get what he wanted and more; and Allah is the Owner of either of them which is good. You might have been mistaken in what you wanted.

You are the worst Arabian in that. And if you got what you had wanted you would not have it till you get the hellfire from your God. So, have fear from Allah and quit what you are doing. Don't try to take the matter from its people».

The Mou'awya praised Allah and said:

«So and so, the first thing I knew about you is your stupidity and the weakness of your patience for you had interrupted the chief of his people; then for you cared for what you have nothing to do with.

You have lied and seemed unwise, O, bad Arabian; in all what you mentioned and described.

Go away! There is nothing between you and me except the sword».

He got very angry.»

The address of Shabth to Mou'awya was the most fluent one. He supported it by evidence. But, Mou'awya was unable to answer him. So, he got angry and dismissed them threatening with war. For this, Shabth went out saying:

Are you threatening us with the sword?

I swear by Allah, we will hurry to you with it!».

Odday Ibn Hatem's speech

Odday Ibn Hatem was among the people Ali, for whom may Allah's good pleasure is prayed, sent as a delegation. When he came in to meet Mou'awya, he praised Allah and said:

«So and so, we have come to you to call you for a matter by which Allah, to whom belong majesty and might, unites our opinion and our nation and by which He stops the blood-letting, ensures by it all the means and mends the fences. Your cousin is the master of Moslems, the best in precedence and the best in having good effect in Islam.

People rallied around him and Allah, to whom belong majesty and might, guided them to the right path.

So, there remained nobody but you and those who are with you.

O, Mou'awya! May Allah hit you and your companions by a day like al-Jamal Day. Beware!»

Mou'awya said: «As if you came for threats not for reconciliation. How far! O, Odday! No! I swear by Allah, no sabre-rattling is useful with Ibn Harb. (He means himself)

I swear by Allah, you are one of the accomplices in the killing of Ibn Affan, for whom may Allah's good pleasure is prayed. But, you are one of his murderers. I hope you will be one of the from whom Allah will take revenge! How far! O, Odday Ibn Hatem! You have walked the wrong way!

Sha'th Ibn Rabe' and Ziad Ibn Hafsa gave Mou'awya the same answer. They told him:

«We have come to you for conciliation between us. But, you set examples. Let aside what is not useful and answer us on what is useful to us all.»

The speech of Yazid Ibn Qais

Yazid Ibn Qais said addressing Mou'awya:

«We have come to tell you what we were sent for and to convey what we heard from you. For this, we have not been here to advice you or to mention what we believe it is our plea against you; or that you are returning to amity and team spirit.

Our companion as you know and as Moslems know his favour. And I don't believe it is not clear for you that the men of religion and favour won't let Ali down and won't accept to compare you with him. So, have fear of Allah, O, Mou'awya Don't oppose Ali.

I swear by Allah, we never saw a man who is more pious or more ascetic in the world than Ali; and we never knew a man who is more virtuous than him».

Mou'awya said after he praised Allah:

«So and so, you have called for obedience and team spirit. As for the consensus or the team spirit, it is with us. But, obedience to your companion, we don't see it. Your companion killed our caliph (This is what he repeated in all his speeches). He also dispersed our people and sheltered killers.

«Your companion claims that he did not kill him. We don't attribute this to him. Did you see the killers of our companions?

Don't you know that they are the companions of your companion. Let him hand them to us and we will kill them. Then, we will respond to your call to his obedience and the team spirit (group).

He said so; and he did not deny any of Ali's favours.

The reply of Shabth to Mou'awya

Shabth said to Mou'awya: «Would you be happy, O, Mou'awya; if you killed Ammar?»

Mou'awya said: «Why not? I swear by Allah; if I saw Ibn Summaya

(Ammar) I would not kill him for Othman, for whom may Allah's good pleasure is prayed; but for Natel, the servant of Othman».

Shabth said: «I swear by the God of earth and heaven... You have not been fair. I swear by Allah you will never be able to reach Ammar so long as we are alive; or even if heaven comes down on earth you will never be able to do so».

Mou'awya said: «Had it been so, the earth would have been narrower for you!»

Then, Mou'awya was insistent on non-giving the pledge of allegiance to Ali. And the delegation returned without making any deal with him for sparing blood!

Mou'awya's delegation to Ali

After the delegation left. Mou'awya sent to Ali, for whom may Allah's good pleasure is prayed, a delegation including Habib Ibn Maslama al-Fahri, Sharhabil Ibn al-Samt and Ma'an Ibn Yazid al-Akhnas. They went to Ali. Habib praised Allah and said[1]:

«So and so, Othman Ibn Affan, for whom may Allah's good pleasure is prayed, was a good caliph working according ot the book of Allah, to whom belong majesty and might.

You found his life heavy and his deaht as coming slowly; so you hurried and killed him. For this, hand us the killers of Othman if you claim that you did not kill him. Therefore, we kill them for him. Then, let people's affairs be subject to Shura (consultation) among them. The people shall let those whom they choose run their affairs».

Ali told him:

«What is your business with this matter?! Keep silent. You are not

(1) Habib Ibn Masalama al-Qurashi is known as Abdul Rahman. Othman sent him to Azerbaijan from al-Sham and then sent Salman Ibn Rabe'a al-Baheli from al-Kufa. He supplied Habib Ibn Maslama with him. But they differed on the spoils and they also threatened each other and Salman was warned against murder. A man from Salman's companions said:

- If you kill Salman we will kill Habib; and if you leave towards Ibn Affan we will do the same!

This is the first difference between al-Sham people and Iraq people. The people of al-Sham praised him. They said: «his supplication was responded. When Othman was besieged, Mou'awya supplied him with an army commanded by Habib Ibn Maslama to support him. When he reached Wadi al-Qura he was informed that Othman had been killed. He returned; but continued to fight with Mou'awya in all battles.

concerned with that and you are not worthy to deal with it!

He stood and said: «I swear by Allah, you'll be seeing me where you hate to».

Ali said: «You are nothing even if you brought your horses and men.

Let Allah keep you not if you kept me. Go and do whatever you want and stop up whatever you want!!!

Sharhabil Ibn al-Samt said: «If I talked with you, I vow my talk won't be different from my companion's. Do you have a reply which is different from that one?»

Ali said: «Yes I have to you and to your companions an answer which is different from that one... He praised Allah and said:

«So and so, Allah, Be He exalted, sent Mohammad, to whom may Allah's Blessings and peace be granted; rescued people from aberration; saved them from destruction and united people after dismemberment. Then, He took his soul to him as He, to whom may Allah's Blessings and peace be granted, completed his message. People selected Abu Bakr, for whom may Allah's good pleasure is prayed, as caliph, And Abu Bakr, for whom may Allah's good pleasure is prayed, appointed Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, as caliph after him. The two caliphs did well and were fair in the nation. We found that they took the command on us; we, the family of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, we forgave this for them.

Othman, for whom may Allah's good pleasure is prayed, was appointed. He did things that people critized him for. They marched to him and killed him. Then, people came to me while I was away from their affairs. They told me: Accept the pledge of allegiance! Bu,t I did not accept.

They said: Accept the pledge! The nation won't accept anyone but you. We fear that if you didn't the people would disperse.

So, I accepted their pledge of allegiance; but only two men abstained then they gave me the pledge of allegiance later; other than Mou'awya for whom Allah, to whom belong majesty and might, didn't make any precedence in religion or favour in Islam.

He is one of those who were released by Prophet Mohammed, to whom may Allah's Blessings and peace be granted, when Mecca was conquered by Islam. And so was his father; ond of the parties. They, he and his father, remained enemies to Allah, to whom belong majesty and might, and to the Prophet Mohammed, to whom may Allah's Blessings and peace be granted, till they became Moslems unwillingly.

It is not strange that you are not at adds with him and that you follow him and take a hostile attitude to the Propeht, to whom may Allah's Blessings and peace be granted, and his family whom you shouldnot be at odds with. You seem unjust, but I still call you to the Book of Allah, Be He exalted, and the Sunna of his Prophet, to whom may Allah's Blessings and peace be granted, and to putting an end to the bad and the revival of the fundamentals of religion. I say my saying, and I beseech Allah's forgiveness for me and for you and for every believer; Moslem men and women!!!»

They said: «We acknowledge that Othman, for whom may Allah's good pleasure is prayed was killed in an unjust way».

He told them: «I don't say whether he was killed in an unjust or just way!»

They said: «We have nothing to do with those who did not claim Othman was killed in an unjust way».

Then, they stood up and left.

Ali said: «You shall not be able to make the dead or the deaf hear the call if they ran away. And you shall not be able to guide the blind away from their aberration. Only those who believe in our verses shall hear you and they are Moslems».

Afterwards, Ali went to his companions and told them: «Those men should not be more serious than you as they are for aberration; whereas you are for right and for Allah's obedience».

So, the one-mouth negotiations of conciliation failed and both parties prepared for fighting.

The preparations of Ali, for whom may Allah's good pleasure is prayed

Ali, for whom may Allah's good pleasure is prayed, appointed Ammar Ibn Yasser as commander of horsemen.

He appointed Abdullah Ibn Budail Ibn Warqa'a al-Khuza'e as commander of the on-foot men (infantry), He gave the greater banner to Hashem Ibn O'tab al-Merqal;

- On the right side, al-Asha'ath Ibn Qais;
- On the left, Abdullah Ibn Abbas;
- On the right of the on-foot men, Sulaiman Ibn Surad;
- On the left of the on-foot men, al-Harith Ibn Marra al-A'bdi.

In the centre, Ali for whom may Allah's good pleasure is prayed,

deployed Mudar. On the right he deployed Rabe'a and on the left the people of Yemen. He let Quraish, Assads and Kinana join Abdullah Ibn Abbas. He also let Kenda join al-Asha'ath.

Tamim of al-Basra was joined to al-Ahnaf Ibn Qais. Khuza'a was commanded by Amre Ibn al-Hamq; the Bakr of al-Kufa was commanded by Na'em Ibn Hubaira; Sa'ad Rabab of al-Basra was commanded by Khareja Ibn Qudama; Bujaila was commanded by Refa'a Ibn Shaddad; Zuhl of al-Kufa was commanded by Ruema al-Sheibari; Hunzala of al-Basra was commanded by A'yen Ibn Dubai'a; Quda'a as a whole was commanded by Odday Ibn Hatem; Luhazen of al-Kufa was commanded by Abdullah Ibn Bu'dail; Tamim of al-Kufa was commanded by O'mair Ibn O'tared; al-Azad was commanded by Jundob Ibn Zuhair; Zuhal of al-Basra was commanded by Khaled Ibn Ma'mar; Hunzala of al-Kufa was commanded by Shabth Ibn Rabe'; Hamadan was commanded by Sa'ad Ibn Qais; Luhazen of al-Basra was commanded by Khuzaima Ibn Khazem; Sa'ad Rabab of al-Kufa was commanded by Abu Herma (al-Tufail); Muzhej was commanded by al-Ashtar; Abdu Qais of al-Kufa was commanded by Abdullah Ibn al-Tufail; Abdu Qais of al-Basra was commanded by Saddad al-Hilali; and al-Lafif of al-Qawasi was commanded by al-Qasam Ibn Hunzala al-Jehni.

The preparations of Mou'awya

Mou'awya appointed Abdullah Ibn Amre Ibn al-Ass as commander of horsemen. He appointed Mussalam Ibn O'qba as commander of the on-foot men (infantry). On the right side, he appointed Obaidullah Ibn Omar Ibn al-Khattab; and on the left Habib Ibn Maslama.

He gave the greater banner to Abdul Rahman Ibn Khaled Ibn al-Walid.

- The people of Damascus were commanded by al-Dahhak Ibn Qais;

- The people of Homs were commanded by Za el-Qela'a;

- The people of Qenesrin were commanded by Zufr Ibn al-Harith,

The people of Jordan were commanded by Sufian Ibn Amre and the people of Palestine were commanded by Maslama Ibn Khaled.

The on-foot men (infantry) of Damascus were commanded by Busr Ibn Abi Art'a; the on-foot men of Homs commanded by Hoshba Za Zalem; the on-foot men of Qeresrin commanded by Tarif Ibn Habes; the one-foot men of Jordan commanded by Abdul Rahman al-Qaini; the on-foot men of Palestine commanded by al-Harith Ibn Khaled al-Azadi, the Qais of Damascus commanded by Hammam Ibn Qubaisa; the Qais of Homs commanded by Helal Ibn Abi Hbeira; the men of the right side commanded by Habes Ibn Rabe'; the Quda'a of Damascus commanded by Hassan Ibn

Bajdal; the Qudd'a of Homs commanded by Allah Ibn Yazid; the Kenda of Damascus commanded by Abdullah Ibn Jawn al-Saksaki; the Kenda of Homs commanded by Yazid Ibn Hbeira; al-Namer commanded by Ibn Qasset; Yazid commanded by Ibn Abi Assad al-E'jli; Hemiar commanded by Hani Ibn Omair, the Quda'a of Jordan commanded by Mukhareq Ibn al-Harith; Lakham of Palestine commanded by Nael Ibn Qais; Hamadan of Jordan commanded by Hamza Ibn Malek; Ghassan of Jordan commanded by Zaid Ibn al-Harith; the people of al-Qawari commanded by al-Qa'qa'a Ibn Abraha, the horsemen as a whole commanded by Amre Ibn al-Ass; and the on-foot men as a whole commanded by al-Dahhak Ibn Qais.

Odday Ibn Hatem and the conflict on the banner in the ranks of Ali, for whom may Allah's good pleasure is prayed

After Ali, for whom may Allah's good pleasure is prayed, appointed his commanders in the way mentioned above; and as he distributed the banners; A'ed Ibn Qais al-Jarzozi competed with Odday Ibn Hatem on the banner in Seffin.

Jarmoz (Tribe) was more numerous than Bani Odday (The people of Hatem).

Abdullah Ibn Khalifa al-Metae, al-Bulani told them as they were with Ali, for whom may Allah's good pleasure is prayed:

«O, Bani Jarmoz! Why do you attack Odday?

Do you have anyone like Odday? Or do you have among your fathers like Abu Odday (the father of Odday)???

Wasn't he the protector of the Qurba (Jar) and the prohibitor of the water on the day of irrigation?

Ins't he the son of al-Merba' (the good man) and the son of the most generous among the Arabs?

Isn't he the one who never betrayed or got stupid; or coward?

Are your fathers like his? Or tell me «do you have anyone like him?»

Wasn't he your chief on the day of al-Nukheila? Or the day of al-Qadesieh; they day of al-Madaen; the day of Jalawla', the day of Nahawand and the day of Tustor!?!

What is your business with him?

I swear by Allah, there is no one of your people who asks for the thing that you are asking for!!?»

Ali, for whom may Allah's good pleasure is prayed, said:

«It is enough! O, Ibn Khalifa! Let Tae people come to me!» They came to Ali, He asked: who was your chief in these places?

Tae told him: «Odday».

Ibn Khalifa said: «So, hand the banner to him! O, Commander of Believers: «Aren't they satisfied with bestowing on Odday the leadership; and he did?»

They said: Yes!

He told them: Odday is the one who has the right more than anyone else to receive the banner. Give it to him!

Bani al-Jarmoz (Tribe) made clamour.

At the moment, the Commander of Believers Ali, for whom may Allah's good pleasure is prayed, told him:

«I see him your chief before this day and I see his people all as Moslems. So, the majority decides how I give my opinion».

Then, Odday took the banner[1].

(1) Odday Ibn Hatem al-Tae' and his father Hatem, who is known for generosity and set as an example for this. He met the Prophet, to whom may Allah's Blessings and peace be granted; in Sha'aban, 9 Hijra. He embraced Islam. He was Christian. When the Prophet, to whom may Allah's Blessings and peace be granted, passed away, he went to Abu Bakr, at the time of apostasy, and gave him the alms of his people. He kept on Islam and he did not apostatize; and his people kept on Islam with him. He was generous, hospitable, honest and respected by his people and others. He was known for his cool-mindedness. He was reported saying: «I never received prayers time except by longing for it. The Messenger of Allah used to show him hospitality and to honour him everytime he visited him.

When Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, became Caliph, he visited him, but he did not receive a good welcome. He told him: Don't you know me, O, Commander of Believers. Omar said: Yes! I know you. I swear by Allah! Allah hath honoured you with the best knowledge. I know you as you embraced Islam While they disbelieved; acknowledged as they denied; kept loyal as they betrayed and advanced as they retreated. He said: It is sufficient for me O, Commander of Believers. He took part in the conquests of Iraq, al-Qadesieh and Mahran... etc...

The recommendation of the Commander of Believers, Ali, for whom may Allah's good pleasure is prayed, to his army

Abdul Rahman Ibn Jundob al-Azadi reported his father saying that Ali had ordered us at every place in which we met an enemy by saying:

«Don't fight the people till they start fighting you. You, praised be Allah, have a plea. And when you let them begin fighting is another plea for you. If you fought them and defeated them do not kill the retreated; and do not kill the wounded; and do not uncover private parts; and do not mutilate the dead.

If you reached the lodgings of people do not disgrace anybody or enter any home with permission.

Don't take anything of their funds except what you found at your camp. Don't harm any women even if they cursed you and your commanders and good men. They are weak in body and in mind».

These are the morals of war possessed by Moslems. They are sublime manners which forbid the use of violence and mutilation and cares for pity on women even if they cursed men.

But, now, such manners are not being cared for by «civilized nations». They kill the wounded, use all machines of destruction and sabotage, throw bombs and poison gases on peaceful cities and villages and annihilate innocent people, children, women and elderly as well as sick and hospitals. Despite all this, they claim that they are supporters of humanity and messengers of civilization».

Abu Sadeq al-Hadrami sadi: «I heard Ali urging people at three sites: Urging people on Seffin Day, al-Jamal Day and al-Nahr (River) Day. He said:

«O, creatures of Allah! Fear Allah and lower you eyes. Do not speak loud and get used of dueling, fighting, struggling, embracing, and adherence. So, be steadfast and recall Allah's name very much you may have success. Do not get into inter-dispute lest you fail and your gains go away. Be patient! Allah is with the patient. O, Allah! May you help them be patient and may you help them get victorious and may you reward them greatly».

Fighting after truth

The two parties got ready for fighting after the elapse of Muharram month and after negotiations of conciliation failed. Ali, for whom may Allah's good pleasure is prayed counted on getting into a decisive battle.

On the first day (It was Wednesday), al-Ashtar was the commander of the army that went out of al-Kufa; whereas Habib Ibn Maslama was the commander of al-Sham people. They fought fiercely. Then, they parted at evening with the emergence of no victors.

Next day (It was Thursday), Ali, performed prayers and went out with people to meet al-Sham people. On the right side, there was Abdullah Ibn Badil Ibn Ibn Warqa'a al-Khuzai and on the left was Abdullah Ibn Abbas. The readers were with three men: Ammar, Qais Ibn Sa'ad and Abdullah Ibn Badil. People were distributed according to their banners and positions. Ali, for whom may Allah's good pleasure is prayed, was in the centre among the people of Medina, al-Kufa and al-Basra. But, most people were from Medina, the Ansars. He also had people from Khuza'a, Kinana and others from the people of Medina. He crept to them.

Meanwhile, Mou'awya installed a great dome-modelled tent. He threw clothes on it as the majority of al-Sham people gave him the pledge of death. He surrounded his dome with the horsmen of Damascus.

Abdullah Ibn Badel moved from the right side towards Habib Ibn Mosalama, who was at Mou'awya's left side.

He continued to tighten the noose of blockade till he forced them to be close to Mou'awya's dome at noon. Abdullah Ibn Badel urged his companions saying:

«As Mou'awya claimed what he has no right and conflicted with the people of right as well as rivalled with the one, who was different from him. He contended with bad to defeat the right. He also launched attacks on you by the Arabians and parties for whom he decorated aberration and implanted the love of sedition in their hearts. He also made things more ambiguous for them and increased their bad intention by instigating them for the worse. So, you have to fight the tough people and the tyrants. Do not feel afraid. Fight them! May Allah torment them by their own hands; and may Allah disgrace them and make you a victory over them so as to let the believers breathe relief».

Ali, for whom may Allah's good pleasure is prayed, urged his companions. He said:

«Set your rows as a strong building. Let the armoured be in the front position and the unarmoured in the rear. Press grinders for this is better for the sword-fight; let your steps be steady for this is better for arrow shooters; lower your eyes for this is better for pulling yourselves together in bravery and much more better for heart. Kill sounds for this is more capable of beating failure and it is a sign of reverence.

Your banners! Don't let them inclined. And don't remove them and

don't let them but in the hands of your bravemen. And get the help of truth and patience. After patience there will be victory for you.»

Yazid Ibn Qais also urged people. He said:

«The Moslem is the one who was true in his religion and his opinion. Those people, I swear by Allah, do not fight us for the establishment of a religion that we had lost and for the revival of a right that we had killed. They fight us for this world to be the strongest in it, to be kings! When they appear to you, May Allah hath given them appearance or gladness, they would deal with you like Said, al-Walid and Ibn Amer, the stupid, the aberrant[1]. Each one of them accepts to take the blood money of his father and grandfather in a session, and then he says: This is mine. I am not guilty. It is as if he had given «his inheritance» for his father and mother. But, it is Allah's funds that He bestowed on us by our spears and swords. Thus, fight, O, creatures of Allah; the unjust people. If they appear to you they will corrupt your religion and your world. And they, as you have known and experienced, I swear by Allah, have increased their evil».

Abdullah Ibn Badel fought them fiercely in the right side till he reached Mou'awya's dome. Those who gave the pledge of death went to Mou'awya. He ordered them to remain steadfast in the face of Ibn Badel in the right.

He ordered Habib Ibn Maslama in the left to make a counter attack on the people's right. So, he defeated them, thereby uncovering the Iraq's people on the right till nobody remained except Ibn Badel with 230 men who gathered themselves to each other. So, the people felt afraid.

Ali, for whom may Allah's good pleasure is prayed, ordered Sahl Ibn Hanif to bring with him the people of Medina.

The people of al-Sham confronted them and stood fast in their face. Then, they hit them in the right side. Between the right and Ali's position in the heart, there were Yemen's people. When they were subject to attack, Ali received the news of their defeat. So, he marched to the left; but Mudar got open to attack from the left, Meanwhile, Rabe'a stood fast.

Al-Hasan and al-Hussein as well as Mohammad, the sons of Ali, were with him when he moved to the left as arrows were passing through his two arms and over his shoulders. His sons protected him by their bodies; but he was warding them off.

Ahmar, the sevant of Abu Sufian or Othman, saw him and marched towards him, Kesan, Ali's servant, moved towards him and fought him. They hit each other; but Ahmar killed him. Ali held Ahmar's shiled and pulled

(1) Those three men mentioned by Yazid Ibn Qais are the rulers of Othman Ibn Affan.

him. He carried him and Threw him at ground breaking his two shoulders and arms. Al-Hussein and Mohammad hit him with their swords and killed him.

Then, al-Sham people came closer to him. When they came nearer his march got faster. Al-Hasan told him: «What would harm you if you tried to be with those people, your companions, stood fast in the face of your enemy?

He said: O, Son! Your father has a day that he won't be able to pass over. Neither he could slow down the pace towards it nor he could haste. Your father, I swear by Allah, does not fear if death fell upon him or if he fell upon death».

When Ali, for whom may Allah's good pleasure is prayed, reached Rabe'a he called loudly as if he were careless for what happened to people: «For whom are these banners?».

They said: «They are Rabe'a's banners».

He said: «But they are the banners of those people whom Allah hath protected and helped steadfast there by getting their feet firm.»

And he said to al-Hussein Ibn al-Munzer:

«O, young man! May you bring your banner one-arm span closer?»

He replied: «Yes! I swear by Allah, ten arms!»

He brought it closer till he told him: «It is sufficient. Stop where you are!»

Al-Ashtar helps the defeated among Ali's army stay steadfast

Ali told al-Ashtar when he saw the defeated of his army: «O, Malek!»

He replied: «Here I am at your service! O, Commander of Believers».

He said: «Go to the people and tell them: «To where you are fleeing death which you cannot spare for life that does not await you.»

Al-Ashtar went and called people:

«O, people! How bad your fighting was today!»

«Let Muzhez come to me». When Mazhej came to him he told them: You have satisfied your Allah and you haven't showed your enemy that you are right defenders.

How does it go like that as you are the sons of war and the launchers of

raids as well as the youths of morning, the horsmen of hunt and the killers of oppressors. And Muzhej is always the first to take revenge against aggressors. The Muzhej people's blood will always be revenged soon. What are you doing today will be remarkable tomorrow. So, you have to do well and you have to be true and brave in meeting your enemy. Allah shall always be with true people. I vow that none of those people (he pointed to al-Sham people) has a little faith in religion. Hurry up! Clear the blackness of your fighting so as to return brightness to your page of bravery.»

They said: You find us where you like to!?

He went to the right and fought with them encouraging them. A group of Hamadan youths met him. They were some 300 fighters who kept on fighting steadfast till 180 of them were killed, including 19 chiefs. When one of them was killed the other took the banner. The first was: Kuraib Ibn Shureih; then Sharhabil Ibn Shureih; then Murthed Ibn Shureih; then Hbeira Ibn Shureih; then Yarin Ibn Shureih; then Sumair Ibn Shureih. Those six brothers were killed all. Later, Sufian Ibn Zaid took the banner. Then, Abd Ibn Zaid, then Kureib Ibn Zaid took it. All these brothers were killed. They were three. After that, Omair Ibn Bashir and al-Harith Ibn Bashir took the banner and they were killed too.

Afterwards, Wahb Ibn Kureib, the brother of al-Qulas took the banner. He wanted to be met. A man of his people told him: «Go with this banner! May Allah hath mercy on you. The chiefs of your people were killed around it. Don't kill yourself! And don't kill those who remained of your people! Then, they left as they were saying: «We wish we had our supporters of Arabs who are our allies for death. So, we fight together and keeps on fighting till we are killed or get victorious. They passed by al-Ashtar while they were repeating this saying. Al-Ashtar said: «Come to me! I am your ally and I agree with you not to retreat at all till either we get victorious or die. They came to him and stood with him.

Al-Ashtar was, in the meantime, fighting on the back of a horse. He had a Yemeni sword when he lowered it people thought it was a poured water and when he raised it the sight would be dazzled by its bright. He used to hit with his sword saying:

«The difficulties!!! Then, they would be vanished!»

He had an iron mask.

Al-Ashtar's servant said:

«When al-Ashtar met the majority of the defeated from the right side, he urged them and said:

«Press on the grinders and meet the people with your heads up. And

launch an attack of zealous people who have enthusiastic feelings to revenge for their fathers and brethren; people with wrath against their enemy. Death to them is a demand so that they won't be preceded or won't be disgraced!

I swear by Allah, there is nothing worse than humiliating people for their religion. Those people don't fight you except to kill the sunna and to fabricate the lies as well as to return you to aberration. Allah, Be He exalted, hath taken you out of it by the good vision. Thus, O Creatures of Allah, blessed be you as you sacrifice your blood for the sake of your religion.

May Allah, to whom belong majesty and might, reward you. And Allah hath the Janna (Paradise). Escape from the onslaught means the loss of pride and humiliation as well as death and the disgrace of world and the afterworld».

Later, he carried out an attack till he forced them to retreat to Mouawya's rows between the afternoon and the sunset prayers. He connected his fighters line with Abdullah Ibn Badel who was with a group of readers numbered between 200-300.

They were stuck with earth as if they were corpses. Al-Ashtar drove away al-Sham people. When they saw their brethren near them they asked them: What has the Commander of Belivers done?»

They answered them: He is alive. He is fine on the left side fighting the people before him.

They said: Praised be Allah! We thought he had died.

Abdullah Ibn Badel fights and got killed

Abdullah Ibn Badel told his companions to come together. Al-Ashqar sent him a message telling him to stand firm with the people and fight with them «for they are better for you and for your good and for the good of your companions.» But, he turned down the advice. He moved forward towards Mou'awya with the group of his companions». The people of al-Sham were around Mou'awya like mountains of soldiers.

He marched in front of his companions and killed every man approached him. He killed seven. Then, he came closer to Mou'awya. But, people surrounded him and his companions from all sides. He and his companions fought heroically till they were killed. A group retreated.

When Abdullah Ibn Badel was killed, Mou'awya told his people look at him. When he knew that he was Abdullah he said:

«I swear by Allah, had the women of Khuza'a been able to fight us with

their men they would have done it». He asked them to extend him. They did.

Then, he said: He is, I swear by Allah, as the poet said:

The brother of war, if war bit him he bit it. And if it, one day, showed him its arms naked, he did the same.

The poem was compased by Hatem al-Tae'. Mou'awya set it as an example.

Al-Ashtar's march

Al-Ashtar was active and energitic. He kept on urging people for fighting. He delivered speeches and exerted efforts for restoring the army's unity. He marched on. Mou'awya met him with I'kk and al-Asha'arin.

AL-Ashtar told Muzhej: Stand in the face of I'kk. And he stood with Hamadan and told Kenda: Confront al-Asha'arin.

They fought fiercely. He continued to go to his people telling them they are I'kk. Attack them! They came to their knees and recited:

- O, Woe unto Omm (mother) Muzjeh from I'kk!

Here is Omm Muzjed cryiong.

They fought till evening. Then, he fought them by Hamadan and people of different tribes. He forced them to retreat to the five rows (with turbans) surrounding Mou'awya. Those men with turbans vowed to fight to death. For doing their job, they tied themselves with turbans to remain in their positions; not to run away. Al-Ashtar carried out another strong attack and killed four rows of men who were tied with turbans.

When Mou'awya saw this (and as only one row of the men with turbans remained), he asked his people to bring him a horse. He mounted the horse saying: «I wanted to be defeated and I remembered the poem of Ibn al-Itnabah (from al-Ansar) who composed this poem in the pre-Islam era:

- My chastity and shyness as well as my bravery prevented me to be but a valiant hero;

- And giving for warding off the misfortune all my funds; And receiving thanks for a high price.

- And my saying, each time, I fell myself under danger stay in your place, here you will be praised or take a rest.

This saying prevented me from runaway, Mou'awya said.

This means that al-Ashtar's campain against Mou'awya's army was destructive. It displaced him from his position. He was about to be defeated. Had he not remembered the poem mentioned above Mou'awya would have faced defeat.

The speech of Ali, for whom may Allah's good pleasure is prayed, to those people who stoodfast and fought heroically

As Ali, for whom may Allah's good pleasure is prayed, saw that his right side returned to its normal situation and forced the enemy's forces to retreat beating them in their very positions, he met his people and addressed them.

He said: «I have witnessed your bout and movement away from your lines as the tyrants, barbarous and the Arabians of al-Sham people beat you; you the valiants of Arabs and the most pious people who devote their nights for reciting the holy Quran; you the people of the call for right when the wrong-doers go astray. Had you not been brave after you retreated and had you not turned into attackers after your runaway you would have been a destruction. What made me breathe relief and what relieved me from the deep depression which I had within myself is that you beat them as they did before and forced them to retreat as they did before; hunting them with swords and making them run like frightened camels.

Now, keep patient! May peace be upon you. And may Allah, to whom belong majesty and might, implant your faith deeply within you so that the defeated may knew that Allah is angry with them and they will destroy themselves. The runaway tantamounts to disobedience to Allah, to whom belong majesty and might. It is humiliations and corrupted living.

The person, who runs away, does not lengthen his life or satisfy his God. The death of person before committing such acts is better than yielding to them and acknowledging them.»

Ammar Ibn Yasser

Ammar Ibn Yasser went out to meet people. He was in charge of the horsemen at the army of Ali, for whom may Allah's good pleasure is prayed. He addressed them saying:

«O, Allah! You know that had I known throwing msyself into this sea is your satisfaction. I would have done it!

O, Allah! You know that had I known thrusting the head of my sword into my chest is your satisfaction I would have done it!

O, Allah! You know that had I known thrusting the head of my sword into my chest is your satisfaction I would have done it!

Today, I don't know any work which gains your satisfaction better than

fighting those dissolutes. Had I known any work which gains your satisfaction is the best manner I would have done it».

Ammar believed that Mou'awya's army was «an army of dissolutes against whom he must fight».

Another story quoted him as saying:

«I swear by Allah, I see a people hitting you severely...

I swear by Allah even if they hit us till they drive us to the palm trees of Hajr[1] we still had the faith that we were right and they were wrong.»

This story also supports his belief that Ali and his army were right and his foes were wrong.

Habat Ibn Jwen[2] said: «Abu Mas'oud and I went to Hudaifa in al-Madaen. So, we met him.

He said: «You are welcome! The Arabian tribes have never given birth to anyone who is more lovable to me than you. I, then, attributed it to Abu Mas'oud and we said: O, Abdullah talk to us. We fear seditions.»

He said: «You have to be with the people of Ibn Summaya (Ammar Ibn Yasser). I heard the Messenger of Allah, to whom may Allah's good pleasure is prayed, saying: «The unjust group will kill him. And that the last means of living for him is milk».

Habat said: I saw him on Seffin Day saying: Bring me the last means of living. They brought him a cup of milk with a red ring. Hudaifa did not commit any mistake. Then, he said: «Today, I meet the beloved Mohammad and his party. I swear by Allah, if they hit us till they drive us to the palm trees of Hajr we still had the faith that we were right and they were wrong...» He also said: The death is under the swords and spears; and the paradise is under the shining whites (swords)...

He reported that he had recited:

- We hit you at the time of its revelation

And tody we hit you for its interpretation

- A strike that removes heads from the dodies

And stuns the friend from his friend

Or returns the right to its owners.

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(1) Hajr is a place in Bahrain well known for dates. There is a proverb that says «Like the carrier of dates to Hajr.»

(1) He is one of the companions of Ali, for whom may Allah's good pleasure is prayed.

Zaid Ibn Wahb al-Juhni also reported that Ammar Ibn Yasser, may Allah bath mercy on him, said at that time:

«Where is the man who seeks Allah's satisfaction and does think neither about money nor about a son?»

A group of people came to him. He said: «O, people! Take us to those who demand the reveng for Othman Ibn Affan's blood and claim that he was killed in an unjust way. I swear by Allah they don't demand his blood but they seek the world's pleasure. And they knew that they need the right which will prevent them from what they enjoy in their world for they don't have it!!! Those people don't have precedence in Islam for which they deserve the people's obedience and the imamate on them. Therefore, they cheated their followers when they said «our Imam was killed in an unjust way. They wanted to be strong kings and that is a gimmick by which they realized what you se. Without it not even two men would follow them.

O, Allah! Help us get victorious. May you spare them no painful torment.

Then, he went and the group that replied him went too till he came nearer from Amre.

Ammar and Amre Ibn al-Ass

Ammar said to Amre Ibn al-Ass when he came closer to him:

«O, Amre! You have sold out your religion for Egypt.

Fie on you! Fie on you! You always plotted bad for Islam.»

And he told Obaidullah Ibn Amre Ibn al-Khattab (who was one of Mou'awya's supporters):

«May Allah beat you. You have sold out your religion for the enemy of Islam and the son of his enemy.»

He said to him: «No! But, I demand revenge for the blood of Othman Ibn Affarn, for whom may Allah's good pleasure is prayed.

He told him: «I acknowledge my knowledge about you» that you don't ask for anything of your making for the sake of Allah, to whom belong majesty and might, and that if you are not killed today you'll die tomorrow.

So, consider what is your intention as people are given name as their intention.»

Obaidullah was against Ali because he wanted to kill him for he (Obaidullah) has killed al-Hurmozan and he ran away and joined Mou'awya.

Abdul-Rahman al-Sullami said:

«I heard Ammar Ibn Yasser saying to Amre Ibn al-Ass:

I fought the owner of this banner three times with the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

And this is the fourth time which is better and more pious».

He also said: «We were with Ali in Seffin as we appointed two men in charge of taking care of his horse and to prevent him from taking part in attacks. When they were busy, he made use of this time and went to fight. One day, he went to fight but, then, returned only when his sword was bent. He threw it to them saying: «Had it not been bent I would have not returned.»

Ammar used to say to Merqal Hashem Ibn O'tba, who was the holder of Ali's banner:

«Advance, O, Hashem! Paradise is under the shadow of swords and death is in the edges of spears. Heaven's doors are open and beautiful maids have got more charming.

Today, I meet the beloved Mohammed and his companions. Then, Ammar was killed. He was killed by Abu al-Ghadieh. (Ibn Hawwa al-Saksaki cut his head). And Ali buried him. He did not bathe him. He died at over 90. His tomb is in Seffin.

Ammar and the unjust group

When Ammar[1] was killed as he was one of the supporters of Ali, Abdullah Ibn Amre Ibn al-Ass told his father:

«O, father! You have killed Ammar today. And the Messenger of Allah, to hwom may Allah's Blessings and peace be granted, said what he had said?»

He said: «What did he say?»

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(1) Al-Hajaj Ibn A'raba al-Ansari recited poetry in which he eulogized Ammar:
- O, men! My tears dropping and I am very sad at Abu al-Yaqzan Ammar.
- He confronted horsemen and acted like a storm.
Abu al-Yaqzan's chest faced the spear
Like fire he was ablaze
The prophet told him an unjust group shall kill you
And today al-Sham people will know
They are meant with that;
The fire and disgrace.

Abdullah said: «Weren't you with us while we were building al-Masjed?

People used to carry stones and tiles one by one; whereas Ammar was carrying them two by two. He fainted. The Messenger of Allah, to whom may Allah's Blessings and peace be granted, went to him. He cleaned dust from his face and told him: Woe unto you! O, son of Summaya! People carry a stone by stone and a tile by tile; but you carry two stones by two stones and two tiles by two tiles out of your wish to gain reward. And you; woe unto you!

The unjust group will kill you!»

When Abdullah said that to his father Amre Ibn al-Ass, Amre push the chest of his horse foward, then he pulled Mou'awya and said:

«O, Mou'awya! Do you hear what do Abdullah say?»

He said: «What does he say!»

He told him the story.

Mou'awya said:

«You are a stupied old man. Why do you still talk about it???

Did we kill Ammar? Who did say that?

People went out of their tents saying «Ammar is killed»..

Mou'awya means that Ammar was not killed by him but by the one who urged him to fight. He means Ali is the one who urged him to fight. On the basis of this, Ali and his army are the unjust group. This is an unfair interpretation fabricated by Mou'awya to get rid of the hadith of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. This hadith says that Ammar will be killed by the unjust group.

When Ali was informed on Mou'awya's saying he said:

If I killed him, the Messenger of Allah, to whom may Allah's Blessings and peace be granted, also killed Hamza when he had sent him to fight the unbelievers.

«What a logical reply to Mou'awya's saying!»

As for Abdullah Ibn Amre Ibn al-Ass, who reported the hadith to his father and who felt very sad for the killing of Ammar, he was afraid to be one of the unjust group. He embraced Islam in early time. He was a pious and wise man. He kept the prophetic traditions of the Messenger of Allah by heart.

He took part in Seffin Battle with his father. He fought but, later, he felt repentant. He used to say:

«What have I to do with Seffin? What have I to do with fighting Moslems. I wish I died twenty years before it.

It is also said that he went there by the order of his father; but he did not fight. Ibn Abi Maleka reported Abdullah Ibn Amre saying: «I swear by Allah, I didn't stab by a spear; or hit by a sword; or shot an arrow. And there was a man like me who did his utmost to do that. Following Seffin, Abdullah apologized to al-Hussein, for whom may Allah's good pleasure is prayed. He said:

« I swear by Allah, I did not carry a sword or stabbed by a spear or shot an arrow».

Ali challenges Mou'awya to a duel

Abu Ja'far al-Tabari reported that when Ammar was killed Ali told Rabe'a and Hamadan: «You are my shield and my spear».

He selected some 14000 men led by him on his «she-mule».

They launched an attack like one man. And they killed many till they reached Mou'awya, Ali said:

- I hit them, but I don't see Mou'awya.

The goggled-eyed with the big belly

Mou'awya was actually goggled-eyed with a big belly...

Then Ali called Mou'awya and said:

«Why do people kill each other between us? Shall I judge you by Allah? Who kills his «companion» will be the commander!

Amre told him: The man is fair.»

Mou'awya said to him: You are ambitious for it after me.

Mou'awya was afraid to fight Ali because he (Ali) had always been victorious and he had killed all those men who duelled him.

But, as for his saying to Amre: «You are ambitious for it after me», it means that «you want me to duel him to kill me and to get rid of me because you have an ambition to be caliph after me».

Accusing Ali and his companions of non-performance of prayers

The enemies of Ali, for whom may Allah's good pleasure is prayed, did not spare any means to instigate people for fighting him and they used all accusation and lies. They did not find it sufficient to claim that he had been the killer of Othman, for whom may Allah's good pleasure is prayed, but they also alleged that Ali and his companions, who are the companions of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. They were known for their goodness, piety and righteousness. Mou'awya accused them of non-performance of prayers. For this, he and his companions claimed: «They must be killed.»

Al-Tabari reported the following:

Abu Mukhanef reported Abu Salama saying that Hashem Ibn O'tba al-Zahri[1] called the people at evening: «Those who seek Allah and the afterworld have to come to me.»

Many people came to him and he went with a group of his companions to al-Sham people. All of those whom he fought were patient and they all fought fiercely.

He told his companions:

Don't be afraid for what you see of their patience. I swear by Allah, you don't see in them anything except the dignity of Arabs and their patience under their banners and at their sites. They are wrong and you are right.

O, people! Keep patient and meet together and walk with us towards our enemy slowly, slowly. Then, you have to keep steadfast, support each other and recall Allah. None of you should ask his brother about anything.

And don't turn back many times. Keep steadfast and fight them cautiously till Allah judges between us and them. And he is the best judge.»

Then, he went with a group of readers and fought fiercely, he and his companions at water till they saw something which does not cause pleasure. As they were fighting a young man emerged saying:

- I am the son of the kings of Ghassans

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(1) Hashem Ibn O'tba Ibn Abi Waqqas is the nephew of Sa'ad Ibn Abi Waqqas. He is known as Abu Amre, al-Merqal. He stayed in al-Kufa. He became Moslem on the Conquest Day (al-Fath). He was one of the heroes and virtuous men. His eye was picked on al-Yarmouk in al-Sham. He was the one who conquered Jalawla'a of Persia and he defeated Persians. Jalawla'a was called the conquest of conquests.

And who believes today in Othman's religion

- I received sad news that.

- Ali had killed Ibn Affan.

Then he attacked them with his sword and repeated curses and talked very much. So, Hashem Ibn O'tba said: «O, Abdullah! This speech leads to conflict. And this fight leads to account. For this, you have to fear Allah. You will return to Allah and He will ask you about this attitude and about your intention.»

The young man said: «I am fighting you because your companion doesn't perform prayers as they told me. And you don't perform prayers. And I am fighting you because your companion killed our caliph and you backed him to do so.»

Hashem told him: «What is your business with Ibn Affan?!

The companions of Mohammed and the sons of his companions killed him as well as the people's readers when he fabricated rulings and contradicted the judgment of the Book. And they are the people of religion and the ones who are efficient for considering the people's affairs. They are more efficient to do this more than you and your companions. I don't think that this nation's affair was neglected for one moment.»»

He told him: «Yes' I swear by Allah, I don't lie. Lies do harm; they don't benefit!

He said: «The people of this affair are more knowledgeable than you. So, Let it to them!»

The youngman said: «I think, I swear by Allah, you have given me a good advice.»

Hashem said: «As for your saying that our companion (He means Ali) does not perform prayers. He was the first to perform prayers. And he is the most knowledgeable among the creatures of Allah on the religion of Allah and he is the closest to the Messenger of Allah, to whom may Allah's Blessings and peace be granted. But, all those whom you see with me; they are readers of the Book of Allah. They don't sleep at night for they spend the time in worshipping and prayers. So, don't be fooled by those stupid people and self-conceited men.

The youngman said: «O, Abdullah! I believe you are a good man. May you tell me how I can be repentant?»

He said: Yes Abdullah! Repent to Allah! He will forgive you for He accepts repentance from his creatures and He forgives bad acts and likes the purified.»

The youngman was convinced with the talk of Hashem Ibn O'tba and he was aware that he was fooled. For this, he ruturned quitting the fight.

A man from al-Sham people saw him: «The Iraqi cheated you! The Iraqi cheated you!

He answered: No! But he adviced me.

Afterwards, Hashem Ibn O'tba fought till he died.

Ali's reply to those people who cursed against him (al-Sham people)

Ali, for whom may Allah's good pleasure is prayed, passed by a group of al-Sham people including al-Walid Ibn O'qba as they were swearing against him. He knew that and he stood close to the line of his companions against them.

He said: «Hurry up to fight them! May peace and solemnity be upon you; the salemnity of Islam and the quality of goodmen.

I swear by Allah, there is no one who is closer to ignorance than their leader and caller Mou'awya as well as Ibn al-Nabegha, Abu al-A'war al-Sullami[1] and Ibn Abi Mu'et (al-Walid Ibn O'qba) the wine drinker; the whipped as ruled by Islam[2].

They are the first to stand and talk bad against me.

Before this day, they did not fight me as I called them for Islam and they called me to the worship of idols.

Praised be Allah; in the past the dissolute antagonized me and Allah, Be He exalted distanced them from me. Hadn't they been conquered? This is a grave danger. They are dissolutes, who were unbelievers, and now they allege that for the Islam and is people they are jealous.

They cheated part of this nation and sew the seeds of sedition in them. They also gained the people's feelings by hypocrisy and lies. And they ablazed the war to blow out the light of Allah, to whom belong majesty and might. O, Allah! May you disperse them and punish them for their guilts. He doesn't humiliate his loyals nor glorifies unbelievers!».

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(1) Abu al-A'war Amre Ibn Sufian al-Sullami is one of Mou'awya's companions and his close friend. He was the toughest man on Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed. Ali used to supplicate on him by submbissiveness.

(2) Read the book (Othman Ibn Affan) by the author, on the sacking of al-Walid Ibn O'qba in al-Kufa.

Ali duels with Amre Ibn al-Ass

Amre Ibn al-Ass called Ali. He said:

«O, Aba al-Hasan! Get out to duel me! I am Amre Ibn al-Ass. Ali got out and duelled with him. And when he beat him and tried to hit him with his sword, Amre threw himself from his horse and lifted his two legs showing his private parts. Ali, May Allah honour his face, turned his face and let him alive. Had there been any person other than Ali he would have killed Amre at once.

Obaidullah Ibn Omar is killed

Zu al-Kela'a marched with 4000 horsemen of al-Sham people who gave the pledge to fight to death. They attacked Rabe'a fighters who were on the left side of Ali, with Abdullah Ibn Abbas as their commander. Rabe'a rows were shaken; but Khaled Ibn al-Mu'ammer called them: «O, people of Rabe'a you have made Allah angry with you.» Then, fighting got fiercer and many men fell dead.

Obaidullah Ibn Omar called: «I am the good and the son of the good.»

Ammar heard him and called him: «You are the bad, but the son of the good.»

Then, Obaidullah attacked him reciting:

- I am Obaidullah, my right is Omar

The best of Quraish, in the past and the present

Except the Messenger of Allah and the great Sheikh

Only Mudar failed to support Ibn Affan

And Rabe'a people may Allah supply they with no rain!

He, then, hit Shamr Ibn al-Rayan al-A'jli and killed him.

The dead was one of the horsemen of Rabe'a.

Next day, Obaidullah and his companions got out and Rabe'a confronted them. They fought each other between the two rows. Obaidullah was in front of them striking with his sword. Then, Huraith Ibn Jaber al-Hanafi attacked him and hit him in his neck. So, Obaidullah was killed.

The killing of Zu al-Kela'a

Zu al-Kela'a, one day, got out leading a battalion of al-Sham people from I'kk and Lukham. Abdullah Ibn Abbas faced him with Rabe'a. The two parties confronted each other. A man from Muzhej of Iraq called: The Muzhejs have served. But, the Muzhej of Akha protested and let their camels come to their knees. Then, Zu al-Kela'a called the Ikks as camels coming to

their knees. And a man from Bakr Wael tribe called Khandaq attacked Zu al-Kela'a and hit him by his sword. He forced Zu al-Kela'a to let his shield; then he killed him.

Zu al-Kela'a's name is Osmaife', Ibn Nakor and it is said his name is Aife' or Sonaife'. He was from Hemiar known as Abu Sharhabil. He became Moslem at the time of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He was the chief of his tribe. The Prophet, to whom may Allah's Blessings and peace be granted, wrote to him to cooperate for the killing of al-Aswad al-A'nsi.

Jarir Ibn Abdullah was the messenger. Later, Zu al-Kela'a went to al-Sham and stayed there.

It was said that Mou'awya was pleased for the killing of Zu al-Kela'a for he was informed that the Messenger of Allah, to whom may Allah's Blessings and people be granted, had said to Ammar Ibn Yasser that the unjust group shall kill him.

He said to Mou'awya and Amre: «What is this?» And how do we fight Ali and Ammar?

They said: He would return to us and got killed with us.

When Zu al-Kela'a was killed and Ammar was also killed,

Mou'awya said: «Had Zu al-Kela'a been alive half of the people would have backed Ali.»

On the basis of this Zu al-Kela'a was killed before Ammar. It was also said that he was about to become at odds with Mou'awya because he was convinced that Ali was innocent, and had nothing to do with the killing of Othman.

The Night of Clangour[1]

Ali, for whom may Allah's good pleasure is prayed, passed by people holding a banner and remaining steadfast in their positions. He instigated his companions to fight them and he mentioned they were from Ghassan tribe.

He said: «Those people remain steadfast without direct fighting which causes them deaths and breaks their bones... Where are the people of patience and reward seekers???

(1) The Day of Clangour is a battle between Tamim and Bakr Ibn Wael tribes; whereas the Night of Clangour is a battle between Mou'awya and Ali nearby al-Kufa. This night is similar to al-Qadesieh Night.

A group of Moslems came to him. He called upon his son Mohammad and told him: «Move towards the people of this banner slowly and when you come close to them with your spears hold on till I issue my orders.»

He did so and Ali prepared himself like them. When he came close to them he raised the spears in their chests. Then, Ali, for whom may Allah's good pleasure is prayed, ordered those people whom he prepared to launch an attack.

So, they forced them to retreat and many of them were killed.

People also fought each other after the sunset. So, the majority perform their prayers in some way or another (by gesture). Al-Aswad Ibn Qais al-Muradi passed by Abdullah Ibn Ka'ab al-Muradi who was dead. He said: «O, al-Aswad!» He replied: Yes! He knew him as he was dying...And he added: «It is very regrettable for me to see you dying, I swear by Allah! Had I seen you I would have defended you. I swear by Allah, had I known the one who did this I would have killed him or I would have followed you.»

Then, he dismounted and said:

«If your neighbour was at good terms with you and if you were one of Allah's recallers, you might recommend me, may Allah hath mercy on you.»

He said: «I recommend you to be pious and to have fear of Allah, to whom may Allah's Blessings and peace be granted. And I recommend you to obey the Commander of Believers and to fight with him against the dissolutes till you get victorious or fall martyr. Would you convey to him my greetings and tell him: Fight the battle till you make it behind your back. He who became in the next day as the battle was left behind his back he had the upper hand.»

Then, he passed away. Al-Aswad went to Ali and told him: «May Allah hath mercy on him! He fought our enemy in his life and offered us advice in death.»

It is said that Abdul Rahman Ibn Hanbal al-Jamhi gave the Commander of Believers this opinion.

People fought during all that night till the morning (It is the Night of Clangour). They fought each other fiercely till spears were broken. Spears broke and people used swords. Ali began to move between the right and the left sides and order each battalion of readers to proceed the following. He continued to do so till the very morning, and the battle got behind his back.

Al-Ashtar was in the right side of people and Ibn Abbas was in the left; whereas Ali was in the centre. The people fought each other in all sides. It was Friday.

Al-Ashtar began to move with the people of the right side and fight

fiercely. He took the helm of this side on the eve of Thursday through Friday night till morning. And he began to say to his companions: Advance for this spear-length distance as he was moving with them towards al-Sham people. When they did so he added: Advance for this bow-length distance. And when they did so he also told them to do the same thing again and again till the people got bored of advancement.

When al-Ashtar saw this he said: I call you by the name of Allah to suck the sheep all the day. Then he mounted his horse and delivered his banner to Hayyan Ibn Hawza al-Nakhe'. And he also went to inspect the battalions addressing them:

«Who wants to buy himself from Allah, to whom belong majesty and might, and fight with al-Ashtar till he gets victorious or goes to Allah, Be He exalted?»

Many people including Hayyan Ibn Hawza and others joined him. Then, he returned to the place he al-ready left. He told them: Launch a strong attack with which Allah satisfies and your religion gets mighty. When I step up my onslaught you have to do the same.»

Then, he slabbed the face of his horse, and told the holder of his banner: Advance with the banner! Immediately, he carried out an attack and his companions did the same.

He dealt a deadly blow to al-Sham people and reached their camp. But, then they fought him strongly near the camp. The holder of his banner was killed. Ali, who was taken by surprise for the victory of his people continued to supply them by men.

Amre Ibn al-Ass told Wardan, his servant: «Do what you want to do; al-Ashqar and me are alike?»

He replied: No!

He said: Like al-Ashqar (It is a quality of camel). If it advanced it would be slain and if it retreated it would be slaughtered!!!

If you retreated I would kill you. Give me fetters!

He tied his two feet.

He said: I swear by Allah, I'll drive you to death.

Put your hand on my shoulder.

Then, he advanced and looked at him from time to time saying: I'll drive you to death.

Amre Ibn al-Ass

Proposes raising Qurans to stop fighting

When Amre Ibn al-Ass saw that the attack of Iraq's people got stronger he felt afraid of death.

He told Mou'awya: «Can I propose to you a matter that will unite our ranks and disperse them?»

Mou'awya said: «Yes!»

He said: «We shall raise Qurans; then we say «They are the arbitrator between you and us.»

If some of them rejected to accept others would say «Yes we accept». So, division would be in their ranks. And if they said «Yes we accept them as arbitrator we would lift the burden of this fighting on us and the burden of this war for a period or for some time.»

So, they raised Qurans on heads of spears and said:

«This is the Book of Allah, to whom may Allah's Blessings and peace be granted, between, you and us... Who are for the border cities of al-Sham people after the people of al-Sham and who are for the border cities of Iraq's people after the people of Iraq?»

When people saw Qurans were being raised, they said: We respond to the Book of Allah, to whom belong majesty and might, and we rely on Him[1]. The first who said this were the people of al-Kufa.

This is the trick to which Amre Ibn al-Ass resorted and upon which Mou'awya agreed for creating division in the army of Ali, for whom may Allah's good pleasure is prayed, and for halting fighting for a period of time. They did so after they failed to confront the army of Ali and after Amre saw that the army of al-Sham was about to collapse and about to be defeated. Return to the Book of Allah in this case was an ambiguous matter and it was obvious to Ali that there was some trick in the offing. He felt there was some gimmick and plot. For this, he addressed his army.

He said: «O, creatures of Allah! Go on in fighting your enemy for your right and truth. Mou'awya, Amre Ibn al-Ass, Ibn Abi Mu'et, Habib Ibn Maslama, Ibn Abi Sarh and al-Dahhak Ibn Qais are neither men of religion, nor men of Quran. I know them more than you. I accompanied them as children and men. They were the worst children and the worst men. Woe

(1) The Qurans were tied. The Damascus greater Quran was the first to be tied with five spears borne by five men. Then, all Qurans available, were tied to the heads of spears.

unto you! They did not raise them (Qurans) and they don't raise them; and they don't know what is in them. So, they raised them only to cheat you and to entrap you.»

This goes counter to what some historians contended that Ali, for whom may Allah's good pleasure is prayed, was fooled by this gimmick and that he halted fighting. In fact, he stopped fighting to prevent the dismemberment of his army.

When Ali completed his address and after he warned them against the ill-intentioned plot, they told him: «We cannot but accept the call to the book of Allah, to whom belong Majesty and Might.»

He told them: «I fought them only to force them abide by the judgment of this Book. They disobeyed the order of Allah, to whom belong majesty and might, and ignored His pledge and renounced His Book.»

The people told him:

«O, Ali! Respond to the Book of Allah, to whom belong majesty and might, when you are called to it; or we'll hand you to those people; or we'll do unto you as we did unto Othman Ibn Affan.

We must act according to the Book of Allah, Be He exalted, and we accept it. We swear by Allah, you have to do this or we will do unto you as we said.»

Ali said: «Keep my attempt to forbid you and keep your saying to me! As for me, either you obey me or you do waht you like!

They said to him: «Send a message to al-Ashtar: Let him come to you.»

Ali summoned al-Ashtar. He sent Yazid Ibn Hani al-Shbe'i to him. When he informed him he told him: «It is not a proper time to change my attitude. I hoped that victory is ours. Don't force me to be hasty!»

Yazid Ibn Hani returned to Ali and told him what happened. As he reached him sounds from the direction of al-Ashtar rose. The people told him: «We swear by Allah, we see that you ordered him to fight.»

He said: How could you see this! Did you see me talking to him in secret? Didn't I talk to him publicly as you listened to me???

They said: «Summon him! Let him come to you or we'll isolate you.»

Ali said: «Woe unto you Yazid! Tell him to come to me. The sedition has taken place.»

Yazid went to al-Ashtar and told him that Ali had asked him to come to him.

Al-Ashtar said to him: «It is for raising the Qurans?»

He said: Yes!

He said: «I swear by Allah I thought when they were raised that they would create sedition and dispute. It is the idea of the son of harlot (He means Amre Ibn al-Ass). Don't you see what hath Allah done for us?

Shall I let those people and go away from them?!»

Yazid Ibn Hani told him:

«Do you want to be victorious here while the Commander of Believers stays in his place under arrest?»

He replied: «No! I swear by Allah, Be He exalted.»

Yazid said: «They told him either you summon al-Ashtar to come to you or we'll kill you as we killed Othman Ibn Affan.»

Al-Ashtar came to them. When he arrived he said:

«O, people of Iraq! The people of humiliation and weakness!

When you defeated them at noon and when they thought you are the conquerors, they raised the Qurans.

They raised the Qurans calling you to accept them as arbitrator.

I swear by Allah they had quit what Allah, to whom belong majesty and might, ordered and dishonored the sunna of the Prophet, to whom may Allah's Blessings and peace be granted. So, don't respond to them. Await me only a while I am very close to victory!»

They said: «And we'll share you guilt!»

He said: «Talk to me as your good men were killed and your badmen remained alive. When were you right?

Is it when you were fighting and your goodmen were being killed?

You are now, if you stopped fighting, either wrong, or right as your dead whose favour you don't deny and who were better than you, are in the hellfire.»

Herein, the reader find, that al-Ashtar refused the oppisition party's plea for stopping fight. And he had the same opinion of Ali, for whom may Allah's good pleasure is prayed. He asked them to give him a short period of time because he was confident of victory. It was a matter of time only.

Look how they answered him. They said:

«O, Ashtar! Shut up!

We fought them for Allah, to whom belong majesty and might.

And we quit their fighting for Allah, Be He exalted.»

We'll not obey you or your companion. Let us for our business!»

When he heard them this he knew they were fooled by that trick, he told them:

«You were cheated, I swear by Allah. Then you got fooled. And you were called to stop the war and you accepted that. O, people of black foreheads! We thought your prayers were asceticism at the world and yearning for meeting Allah for fear of Him. But, now I see you fleeing from death to world. How bad you are! You will never be pure or innocent. Go away as the unjust people did!

When al-Ashtar told them this they cursed him and hit his horse by their whips. Ali, for whom may Allah's good pleasure is prayed scolded them and asked them to stop their aggression.

He said: «We accepted to make the Quran as an arbitrator between them and us!»

Al-Asha'ath sent to Mou'awya in a fact-finding mission

Al-Asha'ath Ibn Qais[1] went to Ali, for whom may Allah's good pleasure is prayed, He told him:

«People have accepted and they are pleased to respond to the call for making the Quran as arbitrator, as I see.

So, if you want I'll go to Mou'awya and I'll ask him what does he want and I'll see what does he ask?!»

He said: Go to him if you want and ask him!

Al-Asha'ath went to Mou'awya. He said:

«O, Mou'awya! Why did you raise the Qurans?»

He answered: «Let us, you and us, return to the orders of Allah, to whom belong majesty and might, in His Book. You'll send a man from you,

(1) Al-Asha'ath Ibn Qais went to the Prophet, to whom may Allah's Blessings and peace be granted, in the year 10 Hijra. With him were a 60-man delegation from Kinda tribe. They embraced Islam. Then, al-Asha'ath apostatized after the demise of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He was taken prisoner during Abu Bakr's Caliphate. He released him and married him to his sister. Al-Asha'ath took part in al-Yarmouk Battle in al-Sham. His eye was picked. Later, he went to Iraq and took part in al-Qadesieh, al-Madain, Jalawla'a and Nahawand. He stayed in al-Kufa. He built a home for himself there. He, then, took part in Seffin battle with Ali, for whom may Allah's good pleasure is prayed.

upon whom you agree. And we'll send a man from us. Then, we tell them to pledge to act according to the Book of Allah and not to ignore it at all. Then, we follow what we agreed upon.»

Al-Asha'ath told him «This is right.»

He returned to Ali and told him what Mou'awya had said.

People said: «We accepted.»

The choice of two arbitrators

The people of al-Sham said: «We have chosen Amre Ibn al-Ass.» Al-Asha'ath said: «And those people who became Khawarej (dissidents). We accepted «Abu Mousa al-Asha'ari.»

Ali said: «You disobeyed me at first. Don't disobey me now.»

I don't see to appoint Abu Mousa.»

The choice of Abu Mousa ran counter to Ali's opinion.

Al-Asha'ath, Zaid Ibn Hussein al-Tae' and Mese'r Ibn Fadki said: «We don't accept anyone but him. He had warned us against what we suffered later.»

Abu Mousa was governor of al-Kufa at the time of the Caliphate of Othman, for whom may Allah's good pleasure is prayed. He continued to be the governor till Ali was given the pledge of allegiance. Ali, for whom may Allah's good pleasure is prayed, let him as governor of al-Kufa. When Ali marched to al-Basra to prevent Talha and al-Zubair from being their, he told al-Kufa people to support him, but Abu Mousa ordered them not to do so and to stay inactive during the eruption of the sedition. So, Ali, sacked him.

When they chose Abu Mousa, Ali said: «I don't trust him. He parted me and called people to stay away from me. Then, he fled till I gave him the pledge of safety several moths later.

But, this is Ibn Abbas whom we appoint for arbitration.»

They said: «We don't care whether it is you or Ibn Abbas. We don't want anything but a man you appoint and another whom Mou'awya appoints on the equal footing.»

Ali said: «I appoint al-Ashtar.»

Al-Asha'ath said: Did anyone escalate matters but al-Ashtar?

Another story reported that he had said: Are we under any other rule. We are under the rule of al-Asha'ath!

Ali said: What is his rule?

Al-Asha'ath said: His rule is to strike us with each others swords so that you get what you and he wanted.

He said: You rejected but Abu Mousa?

They said: Yes!

He replied: Do whatever you like!

Ali, for whom may Allah's good pleasure is prayed, urged his army to fight by his courage and fluency. And when he was about to defeat al-Sham people, they raised Qurans and asked him to return to the judgment of Quran, the Book of Allah. He knew that it was a trick concocted by Mou'awya for disunity and that fighting should be resumed till victory was attained.

Al-Ashtar, who did well in the battle, also gave the same opinion. But, the army of Ali, for whom may Allah's good pleasure is prayed, felt tired of fighting and they got impatient. For this, they compelled the Commander of Believers to stop fighting under the pretext of return to, the Book of Allah. So, he accepted (unwillingly). Then, they compelled him to appoint Abu Mousa al-Asha'ari as arbitrator instead of Ibn Abbas or al-Ashtar although he did not trust him. He did not trust him because, as mentioned above, he had ordered al-Kufa people to stay inactive during the war and urged them not to join Ali's army.

People informed Abu Mousa as he was away from fighting. One of his servants came to him. He was told that people got conciliated. He said: Praised be Allah, the God of All people.

He said: They have appointed you as arbitrator!

He said: «We are for Allah and to Allah we return!»

People did not accept to give a part to al-Ahnaf with Abu Mousa. Amre Ibn al-Ass went to Ali to attend the writing ceremony.

They wrote:

«In the Name of Allah the Most Gracious, Most Merciful, This is what we sue Ali, the Commander of Believers for.»

Amre said: «Write his name and the name of his father. He is your Commander, not ours!»

Al-Ahnaf rejected and Ali so did most of the day. At last, al-Asha'ath Ibn Qais said: Erase this name... He erased it.

Ali said: Allahu Akbar (Allah is greater); on the equal footing!!! I swear by Allah, I was writer for the Messenger of Allah, to whom may Allah's

Blessings and peace be granted, on al-Hudaibieh Day as they said «You are not the Messenger of Allah and we don't acknowledge you; but write your name and the name of your father. Then, he wrote it.

Amre Ibn al-Ass said: «Glory to Allah! And this is like you make us similar to unbelievers as we are faithful!?

Ali said: «O, son of al-Nabegha! When weren't you loyal to dissolutes and an enemy of Moslems? Do you seem similar to anyone but to your mother who gave birth to you?!

Amre stood up and said: «There will never be a meeting between you and me after today.»

Ali told him: «I beseech Allah, Be He exalted, to purify my council from you and your ilks.»

Then the letter (document) was written as follows: «In the Name of Allah the Most Gracious, Most Merciful; This is what Ali Ibn Abi Taleb and Mou'awya Ibn Abi Sufian sue for. Ali Ibn Abi Taleb stood for al-Kufa people and their supporters, believers and Moslems, whereas Mou'awya Ibn Abi Sufian stood for al-Sham people and their companions; believers and Moslems. We accept the judgment of Allah, to whom belong Majesty and might and His Book. Nothing will unite us but this. The Book of Allah is between us from its Fateha (opening) to its last sura. We accept al-Asha'ari, Abdullah Ibn Qais and Amre Ibn al-Ass al-Qurashi, as arbitrators to act as per the Book of Allah and the just Sunna which unites not disunites. The two arbitrators got the trust, conventions and the pledges from Ali and Mou'awya and from the two armies, that they are safe by themselves and their people; and that the nation shall be supporters for them on the matter, they judge and on the believers and Moslems from both parties. Both of them are obliged to commit themselves to the convention of Allah and His pledge as per this document. In event agreement got effective on believers, security and straight forwardness as well as laying arms by them must be aimplemented wherever they walk; for themselves, their people and their funds; their present and absent. And Abdullah Ibn Qais and Amre Ibn al-Ass had the pledge of Allah and His convention to judge (between this nation) and not to allow any war or division except if they were disobeyed.

The judgement was postponed till Ramadan. And if they liked to delay it they could do that by mutual consent. If one of the two arbitrators died the commander of either supporters shall select one instead of him. And he must be one of the fair people.

The place of their judgement must be a place of justice between the people of al-Sham and the people of al-Kufa. And if they wanted and liked nobody would attend with them except whom they wished. The two

arbitrators could also take with them the witnesses whom they wanted. Then, they would write their testimonies on this document and they would sign it. And they are supporters for it and opponents to those who want to dishonour it in an unjust manner and in an atheistic way.

O, Allah! We beseech your support against those who renounced what is in this document.»

- Witnesses from Ali's companions were:

(1) Al-Asha'ath Ibn Qais al-Kendi

(2) Abdullah Ibn Abbas

(3) Sa'id Ibn Qais al-Hamadani

(4) Waqa'a Ibn Summa al-Bajli

(5) Abdullah Ibn Mukhel al-E'jli

(6) Hujr Ibn Odday al-Kindi

(7) Abdullah Ibn al-Tufail al-Ameri

(8) O'qba Ziad al-Hadrami

(9) Zaid Hujjaiatta al-Taimi

(10) Malek Ibn Ka'ab al-Hamadani

- Witnesses from Mou'awya's companions were:

(1) Abu al-A'war al-Salmi Amre Ibn Sufian

(2) Habib Ibn Maslama al-Fahri

(3) Al-Mukhareq Ibn Harith al-Zubaidi

(4) Zaml Ibn Amre al-Ozri

(5) Hamza Ibn Malek al-Hamadani

(6) Abdul Rahman Ibn Khalid al-Makhzoumi

(7) Sube'i Ibn Yazid al-Ansari

(8) O'lqoma Ibn Yazid al-Ansari

(9) O'tba Ibn Abi Sufian

(10) Yazid Ibn al-Hurr al-A'bsi.

When this document was written, al-Ahstar was invited to be a witness with others. He said: «I wish I would have neither a right hand nor a left hand if my name was written in this «sheet of conciliation». Am I not with a clear idea on my situation and on the aberration of my enemy?

Didn't you see victory before you agree on weakness!!!

A man said: I swear by Allah, I did see neither victory nor weakness. Come on! Witness for yourself and acknowledge what is written in this sheet. You cannot do without people.

He said: Yes! I swear by Allah, I can do without you in the world for the world and in the afterworld for the afterworld.

Allah helped me shed by my sword the blood of men who are better than you, I don't spare any blood!

Nudr Ibn Muzahem said the man is al-Asha'ath Ibn Qais.

He said as if he broke his beloved nose!

Then, he added: «But, I have satisfied with what the Commander of Believers satified, and I entered with him and got out with him. He has never and will never enter except in the right path and rightness.

Abu Ja'far al-Tabari said: «Then, the letter of case was written (between Ali and Mou'awya) on Wednesday 13th Safar, 37 Hijra (31 July, 657 A.D.) Ali should go to the site of the two arbitrators in Dom'at al-Jandal in Ramadan, and Mou'awya should do the same. Each one should take with him 400 men of his companions and followers.

Releasing prisoners

Ali, for whom may Allah's good pleasure is prayed, took many prisoners on Seffin Day. He released them all. And they went to Mou'awya.

Amre told him before as he also took many prisoners: «Kill them!» But when their people were released Mou'awya said: O, Amre! Had we obeyed you and killed those prisoners we would have committed a grave mistake. Don't you see that our prisoners are released???

He ordered the release of prisoners held at his camp.

The two armies also buried their dead.

The death toll at Seffin reached 9,000 men of the most courageous Moslems.

Awaiting the arbitrators' judgement

Ali and Mou'awya agreed that the meeting of the two arbitrators be in Domat al-Jandal. It is a place located half-way between Iraq and al-Sham.

Ali sent 4000 men led by Shureih Ibn Hani with Abu Mousa al-Asha'ari. He appointed Abdullah Ibn Abbas as their Imam at prayers.

Meanwhile, Mou'awya sent Abu al-A'war al-Salmi leading the same number of men of al-Sham people with Amre Ibn al-Ass.

They marched in two lines till they arrived in Domat al-Jandal. Then Ali and his companions left for al-Kufa and Mou'awya and his companions left

for Damascus. They remained in al-Kufa and Damascus awaiting the ruling of the two arbitrators.

When Ali wrote letters to Ibn Abbas on some matter his companions used to come to him and ask him: What did the Commander of Believers write to you? He tried to keep silent. But, they said to him: Why did you keep what you had received in secret?

He might writ to you on so and so. They continued to contend till they knew what Ali wrote to him.

Mou'awya's letters to Amre Ibn al-Ass came in time too, but non of his companions asked him about the content.

Mou'awya also wrote to Abdullah Ibn Omar Ibn al-Khattab, Abdullah Ibn al-Zubair, Abu Jahm Ibn Hudaifa and Abdul Rahman Ibn Yagouth the following letter:

«So and so, the war has laid its burdens down and the two men reached Domat al-Janda. Go there to it as you did not participate in war while people took part in it. Thus, you did not enter war but you can enter there to witness peace.»

When they received his letter they went to Domat al-Jandal and awaited the results of the meeting between the two men. Also present with them was Sa'ad Ibn Abi Waqqas. Al-Maghira Ibn Shu'ba was resident in Taif, He did not witness any of those wars. Then, he went to Domat al-Jandal and stayed there awaiting the results of the meeting held by the two arbitrators.

The opinion of the two arbitrators on those people who did not take part in fighting

Al-Maghira's stay in Domat al-Jandal lasted for a long time. Then, he left for Damascus to see Moua'waya. When he met him he told him: Had you informed me I would have taken part in fighting for you. But, I brought the news of these two men.

Mou'awya said: What is their news?

He replied: I sat seperately with Abu Mousa to know the news.

I told him: «What do say about those who did not take part in the war and stayed at their homes out of hatred to blood-letting?

He said: They were the best men. They were innocent from the blood-letting of their brethren; and they did not harm them in property.

He said: I went out leaving Abu Mousa and went to Amre Ibn al-Ass. I

told him: O, Abdullah! What do you say about those people who did not take part in the battles?

He said: They are the worst people! They did not know any right. And they did not deny any bad.

Al-Maghira's opinion on the two rulings

Al-Maghira said to Mou'awya:

I think Abu Mousa will oust his companion and select a man who did not take part. I believe he is biased to Abdullah Ibn Omar Ibn al-Khattab and he would select him.

As for Amre Ibn al-Ass, he is your companion whom you know. I believe he would demand it either for himself or for his son Abdullah. I don't think that be believes you have the right to this matter than him. This caused Mou'awya's anxiety.

Abu Mousa for ousting the two men: Ali and Mou'awya

Amre Ibn al-Ass showed respect to Abu Mousa and gave him the floor everytime. He told him: You accompanied the Messenger of Allah, to whom may Allah's Blessings and peace be granted, before me. And you are older than me. Afterwards, they met to debate on the government.

Abu Mousa said: O, Amre! Would you listen to a matter in which lies the interest of the nation and the satisfaction of Allah? Amre said: What is it?

Abu Mousa replied: We may appoint Abdullah Ibn Omar for he did not take part in any of these wars.

Amre contended: What about Mou'awya?

Abu Mousa said: Mou'awya is not for it and he does not deserve it at any case.

Amre said: Don't you know that Othman was killed in an unjust way?

He said: Yes!

He said: Mou'awya supported Othman; and his family is considered in Quraish as you know. If people said: Why is he the gurdian of «the matter»? And why does not he have any precedence?

You are right in this point. You say I found him as supporter of Othman. And Allah, Be He exalted says: He who was killed in an unjust way,

we would make for his supporter a power.»

In spite of that, he is the brother of Omm Habiba, the wife of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and one of his companions.

Abu Mousa said: Fear Allah! O, Amre!

As for the honour that Mou'awya possesses, as you mentioned is not a basis for reign. If matters go like this and if the caliphate requires this honour, Abraha Ibn al-Sabbah will have the right to it more than any one else. He is the son of the monarchs of al-Tababe'a of Yemen who possessed the east and the west of the earth. Moreover, what an honour that Mou'awya has in comparison with Ali Ibn Abi Taleb!!!

Concerning your saying that Mou'awya had supported Othman, the one who has the precedence in taking his position is his son Amre Ibn Othman. But, if you agree with me we shall revive the sunna (line of conduct or tradition) of Omar Ibn al-Khattab and his remembrance through appointing his son Abdullah (the scholar).

Amre said: Why do you have an objection to my son Abdullah with his favour, good conduct, old immigration and companionship???

Abu Mousa said: Your son is a man of truth, but you have involved him in these wars immensely. Come on! Let us make it for the good, son of the good Abdullah Ibn Omar.

Amre said: O, Abu Mousa! He is not good for this matter. Only a man, who has two grinders; by one he eats and by the other he feeds others, is good for it.

Abu Mousa said: Woe unto you O, Amre! Moslems have authorized us on this matter after they duelled by swords and fought by spears. So, we should not return them to sedition.

He said: What do you see?

He said: I see we have to oust these two men: Ali and Mou'awya. Then, we have to make it Shura (consultation) among Moslems to choose by themselves and for themselves whom they like.

Amre said: I agree with you on this point. This is the opinion in which lies the interest of people.

So, they parted on this point.

Al-Khawarej (the dissidents) and Shiites (supporters)

When Ali came into al-Kufa, al-Khawarej parted him; whereas the Shi'its hurried to him and said: We sacrifice ourselves for another pledge of allegiance for you. We are loyals to those people whom you back and enemies of those people whom you antagonize.

Al-Khawarej said: You have raced with the people of al-Sham towards disbelief like two betting horses.

Mou'awya pledged to the people of al-Sham to do what they love and not to do what they hate. And you gave the pledge of allegiance to Ali and that you are loyals to those people whom he backed and the enemies of those people whom he antagonized.

Ziad Ibn al-Nadr told them: «I swear by Allah; when Ali extended his hand we gave him the pledge of Allegiance as per the Book of Allah, to whom belong majesty and might, and the sunna of his Prophet, to whom may Allah's Blessings and peace be granted. But, when you ran counter to him his supporters (Shiits) came to him and said we are loyals to those people whom you backed and enemies of the people whom you antagonized. And he is right and he is on the right path. He who ran counter to him is aberrant and unbeliever.

Ali sent Ibn Abbas to them. He said: Don't move hastily to answering them and to their hostility till I come to you. He went to them. When he met them they began to talk with him. He couldn't keep patient. He debated with them and then he said: Why do you feel angry with the two arbitrators as Allah, to whom belong majesty and might, said: «If they seek conciliation Allah shall conciliates them with each other?»

How it would be if the matter is related to the nation of Mohammed, to whom may Allah's Blessings and peace is granted.

Al-Khawarej said: Didn't He turned his judgement to people? And didn't He order considering it and reforming it. It is theirs as He ordered and judged and then settled.

People should not consider it. He ruled the adulterer for one hundred strokes and the thief for amputating his hand. People should not consider it.

Ibn Abbas said: Allah, to whom belong majesty and might, says «Verily, there shall rule on it those just people amongst you.» They told him: «Shall we make the ruling on the youths, between the woman and her husband, like the ruling on the Moslems blood?

Al-Khawarej said: We told him this verse is between you and us. Is Ibn al-Ass a justice for you as he was fighting us and shedding our blood yesterday???

If he was a justice, we are not a justice and we are to fight him. And you ruled men by the order of Allah. And Allah hath ruled that Mou'awya and his party be killed or return. Before that when we called them to the Book of Allah, Be He exalted, they did not turn our call down. Then you made between you and him an agreement and came to terms as Allah, to whom belong majesty and might, forbade arbitration between Moslems and the people of war since the sura «Bara'at» was revealed, except for those who acknowledged the tribute.

Ali sent Ziad Ibn al-Nadr to them. He said: Be sure where they frequently go. He told him he had not seen them anywhere but with Yazid Ibn Qais. So, Ali went out to people and went to the tent of Yazid Ibn Qais. He entered the tent and abluted and performed prayers there.

He appointed him in Asbahan and al-Rae. Then, he went to them as they continued to dispute with Ibn Abbas. He said: Stop talking with them. Didn't I forbid you? May Allah's mercy be upon you!

He talked after praising Allah, to whom belong majesty and might.

He said: «This is the position of those who won. And those who won worth «victory»; and those who talked and walked the difficult road are blind and more aberrant in the afterworld.»

Then, he asked them: «Who is your leader?»

They said: «Ibn al-Kawa'a.»

Ali said: Why did you part us?

They said: Your government in Seffin!

He said: I appeal to you by the name of Allah! Do you know when they raised Qurans and when you said «we respond to the Book of Allah», I told you I know those people more than you. They are neither believers in religion nor in Quran. I accompanied them and knew them as children and men. They were the worst children and the worst men. Go ahead towards your right and truth. Those people raised there Qurans as a trick and gimmick. You replied me and said: We accept this from them.

I told you: Remember my saying to you and your disobedience to me. When you insisted on the Book I put conditions on the two arbitrators that they must revive what the Quran revived and to quit what the Quran quit.

If they ruled as per Quran we have to obey a ruling based on the Quran; but if they rejected we would have nothing to do with their ruling.»

They said: Tell us! Do you see it fair that men make arbitration on blood?»

He said: Men are not our arbitrators. The Quran is ours.

They said: «Tell us about the due time. Why did you make it between you and them?»

He said: Let the ignorant know and the aware make sure! May Allah, to whom belong majesty and might, help this nation come to terms during the truce. Go into your area! May Allah hath mercy on you!» So, they went into it.

The declaration of the opinion of the two arbitrators before people

(37 Hijra - 658 A.D.)

Amre Ibn al-Ass and Abu Mousa went to meet people after they agreed on ousting their two companions, they went to people at the mosque. Amre said: O, Abu Mousa! Tell them that we have reached one opinion.

Abu Mousa spoke and said: «My opinion and the opinion of Amre met on a matter we hope through which Allah, to whom belong majesty and might, will help mend the affair of this nation.»

Amre said: «He is true! O, Abu Mousa! Advance and speak.»

Abu Mousa advanced to speak.

Ibn Abbas told him «Woe unto you! I swear by Allah, I believe he cheated you. If you agreed on any matter let him speak about it before you. Then, you may speak after him. Amre is a perfidious man. I am not sure of his truth. He might agree with you in private; but when he speaks in public he would disagree with you.»

Abu Mousa was stupid. He said: «We have agreed.»

Abu Mousa went up to the pulpit. He praised Allah, to whom belong majesty and might. Then, he said:

«O, people! We have considered the matters of this nation. We don't see any thing better or more useful for uniting it than the opinion I and Amre reached. That is we shall oust Ali and Mou'awya and let this nation choose whomever seems to be lovable for people. And I have ousted Ali and Mou'awya. So, do your job and choose whom you saw worthy for this matter.»

Then he left the pulpit. Amre Ibn al-Ass came up to the pulpit. He praised Allah and said:

«He has said what you heard. He ousted his companion. And I oust his companion as he did. But, I confirm my companion Mou'awya. He backed

Othman Ibn Affan, for whom may Allah's good pleasure is prayed. And he demanded the revenge for his blood. He has the right to take his position.»

Abu Mousa said: «What did you say? May Allah Damn you! You have betrayed and caused sedition. You are like the dog; if you carry on its back a burden, it will pant. And if you let it, it will also pant.»

Amre said: «You are like the donkey that carries its burdens.»

The two arbitrators met in Sha'aban, 38 Hijra according to al-Waqidi's report. And after Amre spoke Shureih Ibn Hani attacked him and hit him by the whip. People separated between them.

Shureih said later: «I never felt repentant for anything more than for hitting Amre by whip. Shouldn't I hit him by sword so that time would befell him whatever it wanted.

Abu Mousa was requested by al-Sham people to leave. Then, he mounted his camel and fled. He went to Mecca away from blame and indignation.

Ibn Abbas said: «How bad is Abu Mousa's Opinion?»

I warned him and gave him the right opinion; but he did not show reason.

Abu Mousa said: Ibn Abbas warned me against the betrayal of a dissolute, but I felt confident and I thought he would not affect at all on the nation's advice. Then, Amre and al-Sham people left to meet Mou'awya and hailed him as Caliph[1]. Ibn Abbas and Shureih Ibn Hani returned to Ali.

When he went to perform prayers and got into piety he used to say «O, Allah! May you damn Mou'awya, Amre, Abu al-A'war, al-Salmi, Habib Abdul Rahman Ibn Khalid al-Dahhak Ibn Qais and al-Walid.

Mou'awya heard about this. And when he went to perform prayers and got into piety he used to damn Ali, Ibn Abbas, al-Ashtar, al-Hasan and al-Hussein.

When Amre returned from Domat al-Jandal to his home he wrote a poem and sent it to Mou'awya:

- The caliphate came to you as good news
Congratulations for you
- It is conveyed to you like a wedding of a bride
Easier than what you think
- Al-Asha'ari is not with a solid arm

(1) Mou'awya did not become caliph but in 40 Hijra.

Nor he is a lazy man

- But there was a serpent

For whom even the courageous would succumb

- They said and I said and I was a person

Making attempts with the foe to conquer

- Take it O, Ibn Hind (Hind is Moua'wya's mother)...

Allah hath given us what they fear

- Allah hath also driven a way from your al-Sham

A bitter enemy and warded off a fierce war.

In his poem, Amre conveyed «the good news to Moua'wya. He also showed him that he beat Abu Mousa by his cunning and trick. Mou'awya rewarded him by appointing him as governor of Egypt.

Son of Abu Mousa's companions said:

- Abu Mousa! You were cheated as you were sheikh (old man)

Close to the bottom with stunned brains

- Amre shot you O, Ibn Qais

By a matter that is very heavy

- And we already doubted it

And doubt, became reality

- So, you can feel repentant

But does your repentance benefit you

Al-Khawarej's rebellion against Ali and his companions; and accusing them of disbelief

When the Iraq people were informed on the arbitrators story, al-Khawarej met with Abdullah Ibn Wahb al-Rasbi. He spoke to them saying:

«O, brethren! The things of world are few and its departure is close. So, let us denounce this government. There is no arbitrator but Allah. And Allah is with those who were pious and beneficent.»

Then, Hamza Ibn Sayyar talked. He said:

«The opinion you see is right and the course of right is yours. So, select a man from amongst you to take care of your affairs. You should have a commander and a leader as well as a banner under which you march and then you keep.»

They told Yazid Ibn al-Hussein to take the helm. He was one of their men, but he turned their request down.

Then, they told Ibn Abi Awfa al-Absi to take it, but he also turned their request down.

Then, they asked Abdullah Ibn Wahb al-Rabsi to take the command.

He said: «Give it to me! I swear by Allah; I don't accept it out of desire for the world or out of fear of death. But, I accept it for the great reward.»

Afterwards he extended his hand and they gave him the pledge of allegiance. He took the floor. He praised Allah and recalled the Prophet, to whom may Allah's Blessings, and peace be granted.

He said: «So and so, Allah hath taken our pledges of commitment and conventions on working for the good and forbidding the bad as well as saying the right and fighting for it. Those who go away from the path of Allah will be dealt with terrible torment.»

Allah, to whom belong majesty and might, said:

«Those who do not rule as per what Allah revealed are dissolutes.» And I acknowledge that the people who called us and who were from our religion had followed their own opinion and renounced the ruling of the Book. And they were unfair in their ruling. Your fighting also came later. I swear by Allah, even if I didn't find any supporter I would fight them alone till I fall martyr.»

Next day, Abdullah Ibn Wahb al-Rasbi went with a group of his companions to Shureih Ibn Abi Awfa and al-A'bsi. He praised Allah and said:

«So and so, these two arbitrators have not ruled as per what Allah revealed. Our brethren disbelieved when they accepted them and let them govern men in their religion while we were onlookers. Praised be Allah we have become owners of right among those people.»

Shureih said:

«Warn your companions and inform them on your departure. Then, march with us by Allah's Blessing, till we arrive in al-Madain. We'll stay there and send our brethren who are in al-Basra. And they'll come to us and join our rank.»

Yazid Ibn Hussein al-Toe' said:

«If you went with your group you would be met. But, it is better to go separately and in small groups.

Al-Madain has people who defend it. So, make agreement to go to al-Nahrawan Bridge and to stay there. Then, you should write to your brethren from al-Basra people to come to you there.»

They made agreement on that; and they warned their companions. Then, they got ready to go separately and wrote to those people who were in al-Basra the following letter.

«In the Name of Allah the Most Gracious, Most Merciful, from Abdullah Ibn Wahb, Yazid Ibn al-Hussein, Horqus Ibn Zuhair and Shureih Ibn Awfa to those people in al-Basra whom our letter reached, Moslem believers. Peace be upon you. We praise Allah who is the only one God, who made believers in his Book the most lovable creatures for Him and those who are ready to defend the right and to obey Him as well as those who work hard for his satisfaction.

Our people have ruled men by Allah's order. But, they did not rule as per the Book of Allah and the sunna (tradition) of the Messenger of Allah. So, they disbelieved and went away from the right path. We disputed them and felt ourselves adversaries to them «Allah does not like traitors!»

«So and so, we have met at al-Nahrawan Bridge! March towards us, may Allah hath mercy on you to have your share of the reward and to order acting the good and forbidding the bad. This letter is sent to you with a man from your brethren who is worthy of trust and religion. So, ask him about what you loved and write to us on what you saw, As-Salam.»

Then, they sent their letter with Abdullah Ibn Sa'ad al-A'bsi. He marched till he reached al-Basra and delivered the letter to his companions. They met and knew the content of the letter. Afterwards, they wrote to them to meet together.

So, the people departed in the manner they mentioned in their message. And Yazid Ibn al-Hussen left on a she-mule leading a horse. He recited the following Quranic verse: «Verily! He went out from it a fraid watching. He said O, my God! May you help me be safe from the unjust people.»

And when he headed for Median he said: «May my Allah guide me on the right path. Then, he marched till he reached al-Sayeb (A River in al-Basra on which there is a big village).

Many people met him. And many of his companions were among them, including Zaid Ibn Odday IBn Hatem.

Said Ibn Mas'oud, Ali's labourer, was governor of al-Madain. They requested his protection.

Abdullah Ibn Wahb al-Rasbi went out at night and he met his companions. Sa'id Ibn Mas'oud appointed his nephew al-Mukhtar Ibn Abi Obaid and left hunting Abdullah Ibn Wahb and his companions. They were met by Bakr in Baghdad at the sunset while Sa'id was leading some 500 horsemen. Al-Khawarej were only thirty men. They fought for an hour!

Sa'id's companions said to him: O, Commander! Why do you fight those people as you are not ordered to do so? Let them pass!

And write to the Commander of Believers to inform him on the matter!

So, he let them go.

Abdullah Ibn Wahb continued his march and joined his companions while they were in Nahrawan.

And some people from al-Basra, who agreed with them on the ideas they cheriched, also joined them. They numbered 500 men. In al-Basra, there was Abdullah Ibn Abbas as governor. When he was informed on their departure, he ordered Abu al-Aswad al-Deli with 1000 horsemen to fight them. He caught them up nearby Tustar Bridge (Tustar is a city in Khuzastan). They managed to escape at night. During their march they used to ask everyone they met about the two arbitrators: What do you say about the two arbitrators?

If he said: I don't believe either of them, they let him go. But, if he rejected to object to them they killed him!

Later, they reached the Tigris and crossed it from Sarifin and arrived in Nahrawan.

The letter of Ali; for whom may Allah's good pleasure is prayed, to al-Khawarej

Ali, for whom may Allah's good pleasure is paryed, wrote a letter to those al-Khawarej on the two arbitrators.

He wrote:

«In the Name of Allah the Most Gracious, Most Merciful, from Abdullah Ali, the Commander of Believers, to Abdullah Ibn Wahb al-Rasbi and Yazid Ibn al-Hussein and their people: Salamu-Alaikum (Peace upon you), the two men upon whom we agreed for the government ran counter to the Book of Allah and followed their own interest without any guidance from Allah. And as they did not act as per the Sunna (tradition) or rule as per the Quran we did not accept their ruling.

So, come to me! May Allah has mercy on you! We are marching towards our enemy and your enemy to fight them till Allah rules between them and us and he is the best rulers!»

The reply of al-Khawarej

When Ali's letter was delivered to them, they wrote to him the following letter:

«So and so, you haven't got angry for your Allah, but you got angry for

yourself. If you acknowledged by yourself that you had disbelieved in what you did when you accepted the two arbitrators and if you continued repentance and faith, we would consider what you asked us for; namely the return to you. But, if you chose the other way round, we would conflict you... Allah hath not guided traitors on the right path.»

Al-Khawarej accused Ali, for whom may Allah's good pleasure is prayed, of disbelief because he had accepted the arbitration.

In fact, he did not lose faith in Allah, Be He exalted, because he asked the two arbitrators to rule as per the Book of Allah, to whom belong majesty and might. When they ran counter to Allah's Book he neither accepted them nor he accepted their ruling.

Amre Ibn al-Ass cheated Abu Mousa al-Asha'ari. But, al-Khawarej insisted that Ali, for whom may Allah's good pleasure is prayed, repent.

When al-Sham people raised Qurans he knew that it was a trick aimed at sowing dismenberment and halting the war.

Al-Ashtar also realized this fact, but they said: «Let us return to the Book of Allah.»

By this they forced Ali to stop war and to accept the arbitration too. And when he chose Abdullah Ibn Abbas they rejected. Then, he close al-Ashtar. One of them said: He is the only one that escalated the war!

They insisted on Abu Mousa al-Asha'ari as their arbitrator.

Ali did not trust Abu Mousa. So, he protested their choice. But, when he saw that they had insisted on their choice of Abu Mousa he accepted (unwillingly)!

After that they told him, for whom may Allah's good pleasure is prayed, «You have disbelieved! If you don't repent we will fight you!!

Isn't it injustice?

After he realized they had been determined to keep on their opinion, Ali, for whom may Allah's good pleasure is prayed, saw to let them as they were. Then, he decided to march towards al-Sham by himself.

Ali fights al-Khawarej and beats them in al-Nahrawan

38 Hijra - 658 A.D.

Ali, for whom may Allah's good pleasure is prayed, gathered over 80,000 men. When he was about to march he got bad news that al-Khawarej killed Abdullah Ibn Khatab and his wife for they told them «Yes» as al-Khawarej

asked them about their opinion on the two arbitrators and if they were satisfied with their ruling???

Al-Khawarej also killed Omm Senan al-Sedwwiya and other people who intercepted them. When he was informed about that, he sent to them al-Harith Ibn Murrah al-Faqa'asi to go and bring him their news; but they took him prisoner and killed him. As people met Ali they told him: O, Commander of Believers! Do you let those people in their aberration? And do you want to go as they continue spreading corruption in the world and face people with their swords?

March towards them and call them to be back to obedience and team spirit (group)! If they got repentant and accepted; Allah loveth the penitents. But, if they rejected; you have to declare war against them. And when you relieved the nation from them you would march on towards al-Sham.

Ali, for whom may Allah's good pleasure is prayed, called people to depart, and left till he arrived in al-Nahrawan and camped on one Forsukh away from them. Then, he sent Qais Ibn Sa'ad Ibn Obada and Abu Ayoub al-Ansari to them.

The two men met them and said:

«O, creatures of Allah you have committed a grave mistake by questioning people and killing them and by rulings us as polytheists and you know polytheism is a great injustice!»

Abdullah Ibn al-Sakbar said replying them: «Go away! Right has lighten for us like the morning. We are not goint to follow you or back to you till you bring someone like Omar Ibn al-Khattab!!»

Qais Ibn Sa'ad said: We don't know anybody but Ali Ibn Abi Taleb. Do you know him?

He said: No!

He replied him: I appeal to you by the name of Allah to settle the matter!

I see sedition as it went into your hearts. Then Abu Ayoub spoke and said the same.

Then, they said:

«O, Abu Ayoub! If we gave you the pledge of allegiance today you'll let another arbitrator rule tomorrow!»

He said: «We appeal to you by the name of Allah to avert the sedition for terrible is which will take place later!!!»

They said: Go away! We are at odds with you!

The two men left back to Ali and told him the news.

Ali, for whom may Allah's good pleasure is prayed, went closer to them to let them hear him. He addressed them in a loud voice:

«O, this band who dissinted by their obduracy and who are denied right by bad inclination; thereby becoming in confusin and mistake!

I warn you if you go further in your aberration killing others with no evidence or clue of fight from your God «Don't you know that I asked the two arbitrators to rule as per the Book of Allah, as a pre-condition? And didn't I tell you that the demand by those people of a government was a tribe?

When you rejected anything but the government I put conditions on them to revive what the Quran revived and to ignore what the Quran ignored. But, they ran counter to the Book and Sunna; and worked as per their bad inclination. For this, we renounced them, whereas we persisted in our first attitude. So, where are you moving to and from where did you come???»

They said: «We disbelieved when we accepted the two arbitrators. And we repented to Allah. If you repented like us we'll side with you. Or, we'll declare a war against you.. We'll be at odds with you!»

Ali, for whom may Allah's good pleasure is prayed, told them: «So, I acknowledge for myself that I am unbeliever. And that I have got aberrated; and I'm not one of those whom Allah hath guided to the right path!»

Undoubtedly, he, for whom may Allah's good pleasure is prayed, said this out of sarcasm.

Then, Ali added: «Let one of your men, whom you satisfy with, get out to debate with him. If I was beat by plea and clue I would acknowledge and repent to Allah. But, if you were beat you would act according to Allah's will. So, you have to fear Allah, to whom you will return.

They told Abdullah Ibn al-Kawa'a who was one of their chiefs: «Get out to him in order to debate with him.»

He went out.

Ali, for whom may Allah's good pleasure is prayed said:

«Are you satisfied?»

They replied: Yes.

He said: O, Allah! May you witness! You are the only witness. You are sufficient to be our witness!

Ali, for whom may Allah's good pleasure is prayed, said: «O, Ibn al-Kawa'a! Why did you turn into indignant over me after you were satisfied

with my command and your fighting hand-in-hand with me and obedience to me.

Did you go away from me on the Day of Jamal (Camel)?»

Ibn al-Kawa'a said: «There was no arbitration».

Ali said: «O, Ibn al-Kawa'a! Woe unto you!

Who is more enlightened by the right path: The Messenger of Allah, to whom may Allah's Blessing and peace be granted, or me???

Ibn al-Kawa'a said: But the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

He said: «Didn't you hear the saying of Allah, to whom belong majesty and might; «Say: Let us call our sons and your sons, our women and your women, ourselves and yourselves.»

Did Allah doubted they were liars?»

He replied: «This is a plea against them. And you doubted yourself when you accepted the two arbitrators. And we have the right to doubt you.»

Ali said: «Allah, Be He exalted says: «Verily, bring in a book from Allah which is better in guidance to the right path than them (both) and follow it.»

Ibn al-Kawa'a said: «That is also a plea by Him against them.»

Ali continued to debate Ibn al-Kawa'a in different ways. Then, Ibn al-Kawa'a told him: «You are true in all what you said; but you disbelieved when you accepted the two arbitrators.»

Ali said: «Woe unto you! O, Ibn al-Kawa'a! I only accepted Abu Mousa as arbitrator and Mou'awya accepted Amre!»

Ibn al-Kawa'a said: «Abu Mousa was disbeliever!»

Ali said: «Woe unto you! When did he disbelieve? As I sent him or as he ruled?»

He said: «But when he ruled.»

He said: «Don't you see that I sent him as Moslem and he got disbeliever after I sent him as you said???

Don't you see if the Messengr of Allah, to whom may Allah's Blessings and peace be granted, had sent a Moslem man to disbelievers to call them for Allah, but he did the opposite and called them for another one. In this case, do you consider the Messenger of Allah, to whom may Allah's Blessings and peace be granted, as blamed for that???

He said: «No!»

He said: «Woe unto you! How could I know that Abu Mousa got aberrated? Do you have the right to judge Abu Mousa as aberrant? Do you have the right to ask people and intercept them to kill them for that?»

When the chiefs of al-Khawarej heard the debate they told Ibn al-Kawa'a: Go and quit the discussion with the man.

He departed as those people persisted in their unsanctioned criminal acts.

Then, Ali called people to be ready and alert for war. And he mobilized his soldiers as follows:

On the right side, Ali appointed Hejr Ibn Odday.

On the left side, he appointed Shabth Ibn Rabe'.

Abu Ayoub al-Ansari was appointed in charge of the horsemen. As for the on-foot fighters (infantry) Abu Qutada was appointed as commander.

Meanwhile, Al-Khawarej got ready and they appointed Yazid Ibn al-Hussen on their right.

On their left, Shureih Ibn Abi Awfa al-Absi was appointed on the left, he was one of their asetics.

Horqus Ibn Zuhair was appointed as commander of the on-foot men (infantry). As commander of all horsemen, Abdullah Ibn Wahb was appointed.

Ali hoisted a banner and brought 2000 men under it. He called: «Those who resort to this banner will be safe?»

The two parties stood on alert.

Farwa Ibn Nawfal al-Ashjae', who was one of al-Khawarej's chiefs, told his companions:

«O, people! I swear by Allah! We don't know why we fight Ali!

Moreover, we have no plea for fighting him; nor we have a little pretext!

O, people! Let us go to consider the matter and to know whether we'll fight him or follow him!»

He left his companions at their positions and moved with 500 men to al-Bandanijin[1].

Another group of al-Khawarej's fighters quit their positions and left for al-Kufa; whereas 1000 men surrendered and went to the banner.

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(1) Al-Bandanijin is a townlocated on the outskirts of al-Nahrawan close to the moutain. It is affilated to Baghdad.

Abdullah had only 4000 with him.

Ali, for whom may Allah's good pleasure is prayed, told his companions: Don't start fighting till they begin.

Al-Khawarej called: «There is no arbitrator but Allah, even if polytheists disliked that.»

Then, they attacked Ali's companion. Al-Khawarej parted into two groups. One moved to the right side, another one moved to the left.

Meanwhile, Ali's companions launched a counter-attack.

Qais Ibn Mou'awya al-Burjemi, one of Ali's companions, attacked Shureih Ibn Awfa and hit him by the sword on his leg and cut it. Shureih fought in one leg saying: «The hero protects his people even if he was tied!»

Qais Ibn Sa'ad attacked him and killed him.

All of al-Khawarej were killed.

Ali, for whom may Allah's good pleasure is prayed, ordered that those who remained alive be sent to their tribes. They numbered 400 men. He also ordered that all what they had at their camp be seized; weapons and horses or mules. And he distributed the loots among his companions. As for other things, he sent them to their inheritors. It was said only seven of Ali's companions were killed, including Yazid Ibn Nweira.

Al-Khawarej were defeated. Many of them were killed or wounded. Hereinafter, we mention most well-known chiefs of al-Khawarej and their famous personalities:

(1) Bashir Ibn Yazid al-Balani

(2) Horqus Ibn Zuhair

(3) Hamza Ibn Senan

(4) Zera'a Ibn al-Burj al-Tae'

(5) Zaid Ibn al-Hussen al-Tae'

(6) Shureih Ibn Abi Awfa

(7) Abdullah Ibn al-Sakhbar

(8) Abdullah Ibn Sa'ad al-Tae'

(9) Abdullah Ibn al-Kawa'a

(10) Abdullah Ibn Wahb

(11) Amre Ibn Malek al-Nabhani

(12) Farwa Ibn Nawfal al-Ashjae'

(13) Muse'r Ibn Fadaki al-Tamimi

(14) Yazid Ibn A'ssem al-Maharbi

The battle mentioned above dates back to 9 Safar, 38 Hijra (7 July 658 A.D.)[1].

Al-Khawarej's rejection of arbitration

Al-Khawarej claimed Ali had let men rule on the religion of Allah, to whom belong majesty and might, as Allah, Be He exalted, hath prohibited that by His saying (Verily, there is no arbitrator but Allah). And Allah, Be He exalted, Says «Verily: When you become at odds on anything Allah remains the arbitrator.»

We have already mentioned the replies of Ali, for whom may Allah's good pleasure is prayed, to their convictions through his speeches and letters. But they were not convinced by his saying. Then, he fought them and defeated them as you saw.

Ibn Hazm discussed them and their faith in his book «The Arbitration in sects, inclinations and faiths», the fourth volume. He said:

Ali, for whom may Allah's good pleasure is prayed, never let any man rule the religion of Allah, Be He exalted. He never did that. But all the people agreed when Qurans were hoisted on spears and as they called to rule as per them to rule according to what Allah, Be He exalted, revealed in the Quran. This is the right; and this is the truth only truth to be right not other things because Allah, to whom belong majesty and might, says:

«If you were at dispute on anything you have to return to Allah and the Messenger if you were believers in Allah and the Day of Judgment.»

Ali, for whom may Allah's good pleasure is prayed, accepted the arbitration of Abu Mousa and Amre, for whom may Allah's good pleasure is prayed, each one to be with his plea and to be as foes in lieu of the two parties then to be arbitrators for those whom the Quran ruled.

It is impossible that dispute be defined by chaos or that all the people of the two camps speak about their pleas.

So, Ali's opinion on the arbitration of the two arbitrations and return to what the Quran rules is right. This is the only right opinion. There is no other choice. But, the forefathers of al-Khawarej were Arabians who read the

(1) Mr. Moer said it was for the advantage of Islam that nobody escaped from among al-Khawarej whose number reached 4000. The serpent was wounded but it did not die, he said.

Quran before they get acquainted with the steady sunna (tradition) of the Messenger of Allah, to whom may Allah's Blessings and peace be granted. None of al-Khawarej was well-informed on religion, neither from Ibn Masoud's companions, nor from Omar's companions, nor from Aiysha' companions, nor from Abu Musa's companions, nor from Mu'az Ibn Jabal's companions.

They neither had any of Abu al-Darda'a's companions, nor any of Salman al-Farsi's companions, nor any of Zaid, Ibn Abbas and Ibn Omar's companions were with al-Khawarej: For this, they used to judge at each other as disbelievers at any little dispute, So, their weakness appeared and their ignorance was evident too. And they denied what was supported by evidence; namely that evidence which we said was right. Had it not been for their ignorance only the news of al-Ansar on the day of al-Saqifa and their submission, for whom may Allah's good pleasure is prayed, alongside all the immigrants, it would have been certain that the matter is only for Quraish not al-Ansar and others.

Their knowledge about that is so young. It is 25 years and a few months old. And their people were aware of that in one year. It was confirmed with them like the evidence of the Prophet, to whom may Allah's Blessings and peace be granted. It makes no difference because those who conveyed to them the case of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and conveyed to them the Quran and other doctrines and believed in all that, were the same no more no less in number. They also conveyed the news of al-Saqifa.

So, the return by al-Ansar to the saying that the matter won't be in anywhere but for Quraish as they recited and repeated the saying of Allah, Be He exalted. «Verily; those who spent before al-Fath (conquest) and fought (from amongst you) shall not be equal (to those who did that after al-Fath). They are greater in reward than those who spent and fought after al-Fath. Both of them Allah promised good reward.»

And His saying: «Mohammed and those who are with him are tough on unbelievers and merciful amongst each other. You see them prostrating»; and His saying: «Allah hath satisfied with believers as they give you the pledge of allegiance under the tree. And He knew what is within their hearts and bestowed peace on them and rewarded them by a near Fath (conquest).

Them, the Satan turned them into blind and Allah, Be He exalted, misled them (intentionally). So, they backtracked on the pledge of allegiance for Ali and objected to Sa'id Ibn Zaid, Sa'ad, Ibn Omar and others who spent and fought before al-Fath (conquest). And they also objected to all companions who spent and fought after al-Fath.

Allah hath promised them with good reward. And they quit those who

acknowledge that Allah, to whom belong Majesty and might, hath known what is in their hearts; and then bestowed peace on them; and satisfied with them.

They gave the pledge of Allegiance to Allah and Shun all the companions; who are tough on umbelievers, merciful among each other, those who always prostrate to Allah, seeking Allah's favour and satisfaction. The expressions of their faith are clear on their faces as a result of prostration. Allah, Be He exalted, hath praised them in al-Torah and the Bible. Allah, to whom belong majesty and might, hath thought to cause the resentment of unbelievers by showing them that the faithful are good in both overt and covert cases. For Allah, to whom belong majesty and might, hath witnessed this; they did not give the pledge of allegiance to any of them. They only gave the pledge of allegiance to Shabth Ibn Rabe', the Mu'azen (caller for prayers) of Sujah when she claimed prophecy after the demise of the Prophet, to whom may Allah's Blessings and peace be granted. Then, Allah, to whom belong Majesty and Might, hath driven him away when he fled as their aberration was evident to all. Their choice only was for the advantage of Abdullah Ibn Wahb al-Rasbi. He (al-Rasbi) was Arabian who had no precedence or companionship or deep knowledge of religion. He was never been known for good. So, who was more aberrant than him as he had such qualities?

Was the one who had Zu Khweisera as a right hand aide, this stupid and weak man in his faith, right?? Was he right, the one who had such an aide, who described the ruling of the Messenger of Allah, to whom may Allah's Blessings and peace is granted, as unjust? He saw himself as more pious than the Prophet, to whom may Allah's Blessings and peace be granted!!!

Despite this, he acknowledged that he had been guided into the right path by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and knew religion by Him. Without Him (without the Prophet); he acknowledged, he would remain «a donkey». And we beseech Allah to help us succeed, and[1] prevent failure...

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(1) Zu al-Khweisra mentioned by Ibn Hazm is Hurqos Ibn Zubair whom was mentioned before. He is the origin of al-Khawarej, Abu Sa'id al-Khedri said: «As the Messenger of Allah, to whom may Allah's Blessings and peace be granted, was taking an oath one day; Zu al-Khweisra (a man from Tamim) said: O, the Messenger of Allah do justice. He said: Woe unto you! Who will do justice if I don't? Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, said: Let me kill him. He said: No! He has companions whose ties with him are mean for you. They are away from religion... They get out (Separate) in one group. Their chief is a man with one breast like the woman's.» Abu Sa'id said: «I acknowledge what I heard from the Messenger of Allah, to whom may =

The speeches of Ali, for whom Allah's good pleasure is prayed, urging people to march towards al-Sham

Ali, for whom may Allah's good pleasure is prayed, told the people the following. He told them so after the river.

«O, people! Get ready for march towards an enemy with whom fighting makes you close to Allah. They are uncertain in right and far away from the Book and the religion, going too far in tyranny and moving backward in the prime of aberration. So, prepare whatever you could, of might; and of horsemen and beseech Allah's support, for He is sufficient for support, And for Allah is sufficient to be the only supporter.»

But, they did not get prepared. So, he let them for days.

It is said when Ali completed his mission with al-Nahrawan people, he praised Allah and then he said:

«Allah hath done well for you and blessed your victory. So, head immediately towards your enemy.»

They said: O, Commander of Believers! We are run out of arrows and the blades of our spears have got unweilded and most of them turned into broken.

Let us return to our mainland to prepare ourselves in the best way. May the Commander of Believers increase our equipment by those weapons of our dead, for he is the best to do so in the face of our enemy.

Al-Asha'ath Ibn Qais talked on behalf of the people.

He came till he reached al-Nakhela and he ordered the people to keep on staying and prepare themselves for holy fighting. And he asked them to lessen their visits to their women and childern till they move towards their enemy. They stayed there for days and then they infiltrated out of their camp, and some of the notables returned but the majority left the camps empty.

When he saw this, he returned to al-Kufa and his decision on march towards al-Sham was a failure.

And when Ali, for whom may Allah's good pleasure is prayed, got hopeless from the possibility of gathering his army, he met the chief, notables and commanders and asked them about the reason for their slow down. They

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= Allah's Blessings and peace be granted. And I acknowledge that I was with Ali, for whom may Allah's good pleasure is prayed, when he fought them. He inspected the dead and made sure of the description given by the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

were either sick or the non-interested. He took the floor and addressed them:

«O, creatures of Allah! What happened to you? If I ordered you to get ready you seem to move heavily on the land?

Were you satisfied with the world instead of the afterworld, and with the humiliation and disgrace instead of glory?

Or whenever I urge you to fight a holy war I see you as if you were suffering the agony of death; and as if your hearts were in absence, and your visions blind, you cannot see.

I swear by Allah, you are brave lions in peace and cheating foxes when you are called to battles.

I have no confidence in you... You are not horsemen on whom I depend or people of glory from whom I can get support. I swear by Allah, you are the worst at war. You are beat but you cannot beat. Your sides decay but you don't care and as others keep on alert you keep on sleepings. The brother of war is wakeful. He remained docile to humiliation as the debators and the defeated beat the oppressed and the pillaged.»

Then, he said: «So, and so, I have a right to you and you have a right to me. As for your right, advice is yours so long as I accompanied you, saving your spoils for you and educating you so that you don't become ignorant as well as teaching you morals to know.

But my right to you is loyalty for the pledge of allegiance, offering consultation to me in absence and in presence, response when I call you and obedience when I order you. If Allah wants good for you you have to put an end to what I hate and return to what I like, You will get what you want and reach what you hope to.»

The coming of Amre Ibn al-Ass into Egypt and the killing of Mohammad Ibn Abi Bakr

38 Hijra (658 A.D.)

We mentioned that Ali, for whom may Allah's good pleasure is prayed, had sacked Qais Ibn Sa'ad in Egypt because of his rejection to fight the people of Kharabta. Then, he appointed Mohammad Ibn Abi Bakr in his place.

Qais Ibn Sa'ad recommended him when he met him: Sacking me does not prevent me from offering advice to you. He sacked me not for weakness or inability. So, keep in mind what I recommend you for in it lies your interest. Let Mou'awya Ibn Hudeij, Maslama Ibn Mukhalled and Busr Ibn

Aarta'a as well as their supporter as they are. Don't force them change their opinion.

If they came to you without doing so accept them; and if they did not come to you don't ask them to do so. Take care of this quarter of Mudar for you are closer to them than me. Thus, be flexible to them and make your place closer to them as well as remove all barriers with them. Furthermore, take care for this quarter of Mudlej. Let them to their business and they will ease your burden. And treat people as they deserve.

If you could visit the sick and attend funerals do this. It won't make you any harm to do this. You, I swear by Allah, don't know to behave in arrogance or to like command and to hurry to what is lower than your position. May Allah help you succeed.»

That is the advice of Qais to Mohammad Ibn Abi Bakr. He adviced him to come to terms with those who demanded revenge for Othman's killing. They numbered 10,000. And they were in Kharabta. And he feared they would rebel against him, but he insisted on fighting them. He adviced him to be close to people to gain their emotions and because haughtiness makes people shun the ruler.

Mohammad did what Qais adviced him to do. He sent a message to Ibn Hudeij and his companions calling them to give him the pledge of allegiance. They did not respond to him. So, he sent army that destroyed homes, pillaged funds and imprisoned many of them. For this, they prepared for war against him.

Ali, for whom may Allah's good pleasure is prayed, was informed on the revolt of Egypt's people against Mohammad Ibn Abi Bakr. He said: There is nobody for Egypt except one of two men either our companion whom we sacked (He means Qais or Malek Ibn al-Harith, al-Ashtar).

When he went out from Seffin, Ali asked al-Ashtar to return to his job in al-Jazira. He also asked Qais to stay with him till they accomplish the matter of the government and then to go to Azerbaijan. When the matter of the government was settled Ali wrote to Malek Ibn al-Harith (Al-Ashtar) who was in Nsebein, the following letter:

«So and so, you have been my supporter for realizing religion, suppressing the evil doers and defending the border-lines. And I already appointed Mohammad Ibn Abi Bakr in Egypt, but al-Khawarej rebelled against him. He is still young and unexperienced in war. He is also not experienced in other things.»

«Come for me for discussing the matter and to consider what to do and appoint the people of confidence and advice from amongst your companions - Was-Salam.»

Mohammed Ibn Abi Bakr was a 26-old youngman.

Al-Ashtar went to Ali and discussed with him the affairs of Egypt. He told him «there is nobody for it but you.»

Go there! May Allah hath mercy on you. I won't recommend you. I found your opinion sufficient. May Allah be your supporter to face what is going to be your business. Mix toughness with leniency. Be lenient when leniency is necessary and act tough when you cannot do without it.

Al-Ashtar went out and prepared himself to depart for Egypt. Mou'awya was told by his spies that Ali had appointed at al-Ashtar in Egypt. He found it very difficult for him as he was ambitious to contral Egypt. And he realized that al-Ashtar would be tougher than Mohammad Ibn Abi Bakr.

Mou'awya sent a message to (al-Jaistar)[1] who is a man of taxation and told him that al-Ashtar was appointed in Egypt. He also told him: «If you relieved me of him I'll never take taxes from you. So, prevent him from resuming his travel to Egypt.

Al-Jaistar moved to al-Qalzam and stayed there. Al-Ashtar left Iraq for Egypt. When he arrived in al-Qalzam he was welcomed by al-Jaistar. He (Al-Jaistar) told him: «This is a house, this is food and this is fodder. And I am a man of taxation.»

Al Ashtar stayed there. The servant brought him fodder and food. And when he finished he brought him a dose of honey in which he put poison. He let him drink it. And when he drank it he died.»

This is the story of al-Tabari.

But, Ibn Khaldoun said: «It is said that Mou'awya sent a message to al-Qalzam governor to poison him (and he did) for dropping his taxes... And this is unconvincing.»

Anyhow al-Ashtar died of a honey dose before he arrived in Egypt.

Mou'awya addressed al-Sham people that «Ali had ordered al-Ashtar to go to Egypt. Supplicate to Allah to prevent him be there.

So, they used to supplicate to Allah to prevent al-Ashtar from arriving in Egypt. And when Mou'awya was informed on his death he addressed the people:

«So and so, Ali Ibn Abi Taleb had two right hands one of them was amputated on Seffin Day (He means Ammar Ibn Yasser) and the other was amputated today (He means al-Ashtar).

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(1) Al-Jaistar was mentioned in the History of Ibn al-Athir under the name of al-Haberat.

Ali's letters to Egypt's people and to Mohammad Ibn Abi Bakr

When al-Ashtar died they found with him a letter to the people of Egypt. It reads as follows:

«In the Name of Allah the Most Gracious, Most Merciful, from Abdullah Ali, the Commander of Believers, to the nation of Moslems who got angry for Allah when He was disobeyed on earth and when injustice prevailed and hit both the good and the bad. So, neither right was secured nor bad-doing was prohibited.

Salamun-Alaikum (peace upon you!!! I praise Allah who is the only one God. So and so, I have sent you a servant of Allah who does not sleep on days of fear and who does not fear to fight the enemy in very dangerous places. He is more severe on the unbelievers from fire. He is Malek Ibn al-Harith, the brother of Muzhej. So, listen to him and obey him. He is a sword of Allah. He does not fear fierce fighting or continuous battle. Thus, if he ordered you to go forward you have to go forward and if he ordered you to attack you have to attack. He does advance or retreat except by any order. I have preferred you to myself for he will be the best to advice you and for his strong will and determination to confront your enemy. May Allah protect you by the right path and may He ensur your faith, and al-Salam).

Al-Ashtar was worthy of this confidence. He did well on Seffin Day and he fought fiercely. He also was one of the most active commanders; most courageous and the truest in loyalty and allegiance.

When Mohammad Ibn Abi Bakr was informed that Ali had sent al-Ashtar, he felt sad. Ali wrote a letter to him when al-Ahshtar died. The letter reads as follows:

«In the Name of Allah the Most Gracious and Most Merciful, From Abdullah Ali, the Commander of Believers to Mohammad Ibn Abi Bakr - Salamun Alaikum. (Peace upon you). So and so, I was informed on your sensitivity for sending al-Ashtar to take over your job. I haven't done this because you are slow in holy fighting or for demanding you to do more in seriousness. Had I ousted you from power I would have appointed you at what is easier for you... The man that I had appointed was our advisor and on our enemy he was very severe. His days were over and his spirit flew high. We are satisfied with him.

May Allah satisfy with him and may He double reward for him. Keep patient in the face of your enemy. Get ready for war and preach for your Allah's right path by wisdom and good sermon.

And let the mentioning of Allah's name be numerous. And relying on

Him and fear of him is sufficient for you and help you stand the suffering. May Allah help us all have what we cannot but by His mercy, Was-Salam Alik (peace upon you).

Mohammad Ibn Abi Bakr wrote the following message to Ali, for whom may Allah's good pleasure is prayed:

In the Name of Allah the Gracious, Most Merciful, to Abdullah Ali, the Commander of Believers from Mohammad Abi Bakr, Salamun Alaik (peace upon you).

I praise Allah who is the only one God. So and so, I received the letter of the Commander of Believers and understood its content. Nobody among the people is more satisfied with the opinion of the Commander of Believers than me. And nobody is more serious on His enemy or more lenient on his loyals than me. I have went out and camped. I gave safety to people except those who prepared themselves for war and showed their difference with us. I am obedient to the order of the Commander of Believers and keeper of and resorter to Him. And Allah is the only one to rely on, at any case, Was-Salam Alaik (Peace upon you).

Mou'awya consults with Amre about the campaign on Egypt

Mou'awya consulted with his companions on Egypt. Amre Ibn al-Ass told him:

«I see to send a big army led by a decisive man whom you trust. He marches to Egypt and enters it. And when he is there those who are loyals to us will come to us. So, we will urge them to resist our enemy. If your soldiers get together there alongside your supporters in the face of your enemy, I hope Allah may help you emerge victorious.

Mou'awya said: Do you have anything else than this to be workable between them and us?

Amre said: I don't know any thing like that.

Mou'awya said: Yes! I have something else. I see to write to our supporters and to those who are against us.

As for our supporters I'll urge them to remain steadfast and I'll promise them that we are going to meet them. But, we'll call our enemy for conciliation and promise them with out gratitude as well as frighten them of our war!

If we got what we want without fighting that is our desire. Or it will be

the war out of all this. You are, O, Ibn al-Ass, a man blessed with haste and I am a man blessed with patience.

Amre said: So, act according to what Allah helped you see. But, I see your and their matters only leading to a fierce war.

Mou'awya's letter to his loyals in Egypt

Mou'awya wrote to Masalama Ibn Mukhalled al-Ansari and to Mou'awya Ibn Khudeij al-Kendi who alreday ran counter to Ali. The letter reads:

«In the Name of Allah the Most Gracious, Most Merciful; so and so, Allah hath sent you for a great matter for which He promoted your reward; revived your remembrance and ornamented you with it among Moslems. Your demand of the blood of the Caliph killed in an unjust way, your anger for Allah as the ruling of the Book was quit as well as your struggle against the people of the tyranny and aggression are due to ensure good news for you. And these are the requisite for Allah's satisfaction and an acceleration for the victory of Allah's loyals and for their commiseration for you in the world and our power till it ends with what satisfies you and by which we fulfill your right in a way that serves you.

So, keep patient and stand steadfastly in the face of your enemy. Supplicate the Manager (Allah) for guiding you to the right path. The army is about to come to you as all what you hate has gone and all what you like has come. As-Salamu Alaikum (Peace upon you).

This letter was writen and delivered by a servant called Sube'i. The Messenger went out with the letter to Egypt as Mohammad Ibn Abi Bakr was its governor. They were prepared for war and he remained loyal to Ali, for whom may Allah's good pleasure is prayed.

The messenger delivered the letters of Maslama Ibn Mukhalled and Mou'awya Ibn Khudeij. Maslama said to the Messenger take the message to Mou'awya till he reads it, then return it to me so I reply for him and me.

The messenger went out taking the message of Mou'awya Ibn Khudeij. He delivered it to him. When Mou'awya Ibn Khudeij read it the messenger said: «Maslama Ibn Mukhalled ordered me to return the letter to him after you read it in order to reply for you and for himself. He said: Tell him to do that. And he returned the letter to him.

Then, the messenger came back to him. Maslama wrote a reply letter for Mou'awya Ibn Khudeij and for himself. The letter reads as follows:

«So and so, this is the matter for which we did our best and pursued the

order of Allah. It is a matter for which we seek Allah's reward and victory over who ran counter to us as well as revenge against those who killed our Imam and fought us. And we in this land had driven away those people of tyranny who were in it and backed up those people of fairness and justice. And you mentioned the commiseration in your power and world. We swear by Allah, it is a matter for which we did not uphold the swords; but may Allah bestow on us what we seek and grant us what we wished in the world and the afterworld for both of them are for Allah, the only God of creatures. May Allah bestow them both on us as He said in His Book and His promise can never be broken. He said: «Verily; Allah bestowed on them the reward of the world and the good reward of the afterworld; and Allah loveth the beneficents.»

Send us your horsemen and men soonest possible! Our enemy has been launching a war on us as we are few and they are many. They are afraid of us and we have become a force to be reckoned with. If Allah sends us supplies by you He will help us get victorious. There is supporter but Allah and Allah is the best one to be relied on. Was-Salam Alak.»

This letter reached Mou'awya Ibn Abi Sufian as he was in Palestine. He ordered Amre to get ready with 6000 men. He recommended him as saying:

«Beware! I recommend you, O, Amre, to have strong faith in Allah, leniency for He doeth reward. And I recommend you to keep patience and to behave away from haste for it is the offspring of Satan; and to accept those who come to you and to forgive those who retreated. If they came to you there would be good for you and if they failed your power after accepting the execuse would be more effective in plea and better in the consequence.

Call people for conciliation and team spirit (group). When you prevail, your supporters should be the first to reward as well as people you have to take care of their affairs.

Amre Ibn al-Ass and Mou'awya Threaten Mohammad Ibn Abi Bakr

Amre Ibn al-Ass marched to Egypt. When he arrived in the suburbs of Egypt. The Othmanites (suppoters of the late Caliph Othman joined his troops. Then, he wrote to Mohammad Ibn Abi Bakr the following letter:

«So and so, go and spare your blood! O, son of Abu Bakr (Ibn Abi Bakr)! I don't like to get victory over you. People in this country met on difference with you, rejection of your command and they repented for following you. They are your Moslems if the two chains of the camel's belt had met together!!!

So, go out of it! I am giving you

Was-Salam (Peace upon you).

Amre also sent him Mou'awya's letter. It reads as followes:

«So and so, tyranny and injustice widely prevailed. And the blood-letting in unjust manner won't spare the doer punishment in the world and in the afterworld too. We don't know anybody who was more tyrannical or more hostile to Othman than you.

You did instigate people against him and took part with the killers in his assassination. Then, you think I am sleepy or that I forgot about you; and you became the commander of a country in which you are my neighbour and where most of its people are my supporters. They watch acts and saying and they appeal to me to help them get rid of you.

I have sent to you angry men seeking to shed your blood, to become closer to Allah by fighting you. They vowed by Allah's name they would mutilate your body. Had they not only thought about anything but killing you I would have not warned you and I would have liked to let them kill you for your injustice; enmity and hostility to Othman when you stabbed him by your spears behind his ears and in his neck. But, I hate to mutilate the body of one of the Quraishians (From the tribe of Quraish)... And Allah won't let you away from punishment.»

Mohammad Ibn Abu Bakr asks Ali to send him supplies

After Mohammad Ibn Abi Bakr read the two letters of Mou'awya and Amre he folded them and sent them to Ali. He also sent a letter written by him. It reads:

«So and so, Amre Ibn al-Ass has stayed in Egypt's suburbs and the people of the country joined his ranks. The majority are from those who have the same opinion. He has come with a big army. As I saw «some failure» of my predecessors I see to supply me with men and funds if you care fore Egypt and if you need it.

Was-Salam Alaik (Peace upon you).

Mohammad asked Ali, for whom may Allah's good pleasure is prayed, to send him with men and funds to fight the army of Amre Ibn al-Ass. Meanwhile, Ali's army had no intention to fight. He was bent on preparing his men to march to al-Sham to fight Mou'awya. But a few number only met with him and he got disappointed.

Ali wrote to Mohammad Ibn Abi Bakr

«So and so, I have received your letter in which you say that Ibn al-Ass have stayed in the suburbs of Egypt with a big army and that people who back him joined his ranks. And the going out by those people who back him to join his rank is better than their stay with you. You mentioned that you had seen the failure of your predecessors. Don't feel that you are going to reap failure. If they did so, you have to fortify your village. Bring your supporters to you and send Kenana Ibn Bishr, who is known for his good advice, courage and help spirit, to the people. I am going to send people to you for the difficulty... So, keep patient and remain steadfast in the face of your enemy. Go ahead and keep on your vision. Fight them with your will. Even if your people were less than theirs. May Allah help the few get victorious over the many.

I have read the letter of the profligate the son of the profligate Mou'awya and the letter of the profligate the son of the unbeliever Amre, who are two lovers united on disobedience and disbelief; agreed and bribed in the government. The two are denied in the world. They have enjoyed their manners like those men before them who did the same. So, don't worry. Those who confront them won't perish. You can stand the matter properly. You'll find a means as you wish, Was-Salam (Peace upon you).

The reply of Mohammad Ibn Abi Bakr to Mou'awya and Amre Ibn al-Ass

Mohammad Ibn Abi Bakr wrote to Mou'awya Ibn Abi Sufian a reply letter. He said:

«So and so, I have received your letter in which you remind me with Othman's case for which I don't apologize; and you order me to quit as if you were offering an advice; and frighten me of mutilation as if you had pity on me. Meanwhile, I wish I'll be victorious over you and I'll destroy you on battlefield. But, if you get victorious and become commanders in the world it won't be strange to do atrocities. I vow you have always supported the unjust and despots and killed believers and mutilated them. Allah is your and their destiny. And to Allah, Be He exalted, all things return. He is the most merciful.

Allah is the only one to be relied on. Was-Salam (Peace upon you).

He also wrote to Amre Ibn al-Ass:

So and so, I have understood your message. O, Ibn al-Ass! You claimed that you hate to get victorious over me. I vow that you are a big liar and

dissolute. And you claimed that you adviced me. But, I vow you are suspect. And you claimed that the people of the country had rejected my opinion and order and that, they repented for following me. Those people are yours and they are the cursed Satan's supporters.

Allah is sufficient for us; the God of all the people.

On Allah, Be He exalted, we rley, the God of the great throne.

Was-Salam (Peace upon you).

Amre Ibn al-Ass goes into Egypt; and the killing of Mohammad Ibn Abi Bakr

14 Safar, 38 Hijra

Amre Ibn al-Ass came closer to Egypt and entered it. Mohammad Ibn Abi Bakr addressed the people after praising Allah and recalling the Prophet, to whom may Allah's Blessings and peace be granted. He said: «So and so, O, Moslems and believers! The people, who used to violate the sanctity, to revive the aberration and to set the fires of sedition a blaze and to unjustly rule the people, have plotted against you and marched towards you by their soldiers.

O, creatures of Allah! Those who wanted al-Jannah (Paradise) and forgiveness have to confront those people and to fight them for Allah's sake. May Allah hath mercy on you; march to confront them with Kenana Ibn Beshr.»

Some 2000 men went with Kenana Ibn Beshr, whereas Mohammad took with him 2000 men too.

Amre Ibn al-Ass met Kenana as he was in the lead of Mohammad's army. Amre Ibn al-Ass was in the lead of 6000 men of al-Sham people.

Amre came closer to Kenana and when he became nearer, he sent the battalions one by one. Kenana defeated Amre's battalions and when the latter saw this he sent a message to Mou'awya Ibn Khudeij who supplied him with many men and cordoned Kenana's army. So, al-Sham people surrounded Kenana's from all sides.

When Kenana saw this he dismounted and his companions did the same. Kenana said:

«Verily; each man won't die but by Allah's permission. And he who wants the world's reward we shall bestow it on him; and he who wants the Afterworld's reward we shall bestow it on him. And we'll reward those who praise us.»

Kenana continued to fight them by his soward till he fell martyr. May Allah hath mercy on him.

Then, Amre Ibn al-Ass came closer to Mohammad Ibn Abi Bakr as his companions dispersed from him when they received the news of the killing of Kenana. None of his companions remained with him. When Mohammad saw this, he walked to some site of ruins and resorted to it.

Amre Ibn al-Ass advanced to al-Fistat; whereas Mou'awya Ibn Khudeij proved in search of Mohammad Ibn Abi Bakr. When he reached the roadside he saw some men and asked them: «Did you see a man passing by?»

One of them replied: No! We swear by Allah. But when I went into that site of ruins, I saw a man sitting inside.

Ibn Khudeij said: «He is he! He is he, I swear by Allah.»

Then, they went into the place and saw him. He was dying of thirst.

Badae' al-Zuhour in Waqae' al-Duhour by Ibn Iyas (the wonders of flowers in the time battles) book reported that an old woman told them: «Do you want the commander Mohammad Ibn Abi Bakr?»

They said: Yes!

She said: Do you agree to give me a pledge of safety for my brother and I'll lead you to him? They told her: «Yes! We have given you the pledge of safety for your brother.

Her brother was a vendor of radish in al-Fistat. «She led them to his place.» When they found him in the site of ruins they took him to al-Fistat of Egypt. His brother Abdul Rahman Ibn Abi Bakr went to Amre Ibn al-Ass while he was with his soldiers.

He said: Are you going to kill my brother? Be patient!

Tell Mou'awya Ibn Khudeij to refrain from killing him.

Amre Ibn al-Ass told him, ordering him, to bring Mohammad Ibn Abi Bakr to him.

Mou'awya said: You did kill Kenana Ibn Beshr. Shall I release Mohammad Ibn Abi Bakr? It is impossible.

Are your disbelievers better than those people?

Or, Have you any justification in the Book of Psalms?

Mohammad requested them to give him some water to drink. Mou'wya Ibn Khudeij said: «May Allah not let anyone drink if I allowed you to drink a single drop of water.»

«You prevented Othman to drink water till you killed him while he was

fasting and then Allah received him in this case.

I swear by Allah! I'll kill you, O, Ibn Abi Bakr and Allah will let you drink the bitter liquid of hell.

Mohammad told him: O, son of the Jewish (His mother was a Jew)! You have nothing to do with that. Allah, to whom belong majesty and might, is the only one to do that.» He lets his loyals drink and keeps His enemies and your likes thirsty.

I swear by Allah; had I had my sword in my hand you would not be able to do this to me!

Mou'awya said: Do you know what I am going to do to you. I'll insert you in a donkey and I'll burn it with you.

Mohammad told him: «If you did this to me, you would do nothing new for Allah's loyals had repeatedly been dealt in this manner. I beseech Allah, Be He exalted, to turn this fire which burns me into coolness and peace as He made it for his beloved loyal Abraham; and to turn it on you and your loyals as He made it for Nemrud and his loyals. May Allah burn you alongside the people whom you mentioned and your Imam (He means Mou'awya), (He also referred to Amre Ibn al-Ass) by a blazing fire, which is kept up severe each time its flames go down.

Mou'awya told him:

«I kill you for Othman.»

Mohammad said: «What is your business as Othman was unjust and as he renounced the ruling of Quran.

Allah be He exalted said: «Verily; those who do not rule by what Allah hath revealed are dissolutes.» So, we felt indignant over him and killed him. But you and your ilks encouraged him.

Allah hath exonerated us, Allah willing, from his guilt.

And you are his accomplice in his guilt. His guilt is great. May Allah make yours like his.»

Mou'awya got angry and killed him. Then he threw him on the body of a donkey and burned them.

Ibn Iyas said: He hit his neck by sword. Then, he dragged him with his foot and toured the city. Afterwards he inserted his body in a donkey body and burned them both.

He burnt them till their bodies turned into charcoal.

The killing took place on 14 Safar, 38 Hijra. His term of reign lasted for five months. He was killed at 28. But, his birth took place on the day of «the

Good-bye Pilgrimage»: When Abu Bakr al-Seddeq passed away, he was at two years and a half.

Al-Kendi said: «When the commander Mohammad was killed, Mou'awya Ibn Khudeij sent his shirt stained with blood to Medina. And when it reached the home of Othman Ibn Affan; a group of people loyal to the assassinated Caliph gathered and showed gladness for a day. Naela (Othman's wife) put on the shirt and danced with it among men.

It is said that when Mohammad's shirt reached Medina, the sister of Mou'awya Ibn Khudeij sent a roasted sheep to Aiysha the daughter of Abi Bakr. She told her. «Your brother Mohammad was roasted like this sheep in Egypt.»

Aiysha vowed not to eat any roasted meat at all. She never ate roasted.

Aiysha felt very afraid when she was informed on the killing of her brother. She used to curse Mou'awya and Amre for that. Then she took care of Mohammad's children and kept al-Qassem Ibn Mohammad Ibn Abi Bakr among her children.

Amre Ibn al-Ass wrote to Mou'awya about the killing of Mohammad Ibn Abi Bakr and Kenana Ibn Beshr. He said:

«So and so, we met Mohammad Ibn Abi Bakr and Kenana Ibn Beshr among the people of Egypt and we called them to follow the right path and Sunna (the Prophet's tradition) as well as the ruling of the Book, but they rejected to abide by right and went too far into aberration. So, we fought them and besought Allah's support against them. Allah helped us hit them and beat them. And Allah killed Mohammad Ibn Abi Bakr, Kenana Ibn Beshr and the notables of their people.

Praised be Allah, the only God of the World; Was-Salam Alaik (Peace upon you).»

Meanwhile, Ali Ibn Abi Taleb felt too sad when he was informed on the news of killing Mohammad. His sorrow was evident on his face. He addressed the people after praising Allah, Be He exalted, and recalling the Messenger of Allah, to whom may Allah's Blessings and peace be granted. He said:

«Egypt is conquered by the dissolutes the people of injustice and tyranny, who went away from Allah's right path and intended to divert the right path of Islam. Mohmmad Ibn Abi Bakr has fallen martyr, may Allah hath mercy on him. With Allah we consider him. I swear by Allah, if the thing I knew was about the one who awaits determinism; works for reward, hates the dissolute and loves the right guidance of the believer, I swear by Allah I don't blame myself for the failure.

As for the suffering of war, I am helpful and experienced. I do things, and I know the quality of decision and I make the right opinion. So, I call upon you and appeal to you. I call upon you like the one who seeks help; but you don't listen to me and you don't obey my order. For this, things turned worse. You are people with whom revenge cannot be attained. I called you to hurry to the help of your brethren over fifty nights ago. But, you pulled slowly like the wide-mouthed camel and showed your deliquency like the one who has no intention to fight the enemy or gain the reward. Then, from among you many armies went out consequently to go by their own feet to death while they stand as onlookers. Woe unto you!!»

The above speech shows the deep sorrow Ali, for whom may Allah's good pleasure is prayed, felt for the martyrdom of Mohammad Ibn Abi Bakr; and that he did his best to urge people for sending a help supply to him. He urged the army but they showed failure as if they were being pushed to death. What can he do with those who don't respond to him or obey him or hurry to help him???

And he described his enemies who conqured Egypt as dissolutes and unjust prevent people from following the right path of Allah. This is his ruling on them. He wrote to Ibn Abbas, for whom may Allah's good pleasure is prayed, complaining and telling him on the conquest of Egypt and the killing of Mohammad Ibn Abi Bakr, He said:

«In the Name of Allah, the Most Gracious, Most Merciful: From Abdullah Ali, the Commander of Believers, to Abdullah Ib Abbas, Salamun Alaik (Peace upon you). I praise Allah who is the Only God. So and so, Egypt is conquered and Mohammad Ibn Abi Bakr has fallen martyr. With Allah we consider him. I already addressed the people and urged them to help him before the battle. I called them in secret and in public. I called them in the beginning and before the battle.

Some of them responded unwillingly others lied to me alleging they were ill and some people failed to respond.

I beseech Allah to relieve me from them sooner or later. I swear by Allah, had I not been ambitious for martyrdom when I meet my enemy I wouldn't have stayed with those people for a single day. May Allah guide us to the right path and piety. He is omni-potent. Was-Salam (Peace upon you).

Ibn Abbas wrote to him:

«In the Name of Allah, the Most Gracious, Most Merciful,» To Abdullah Ali Ibn Abi Taleb, the Commander of Believers, From Abdullah Ibn Abbas, Salamun Alaik (Peace upon you), O, Commander of Believers, and Allah's mercy and Blessings upon you.

So and so, I have received your letter in which you mention the conqust

of Egypt and the demise of Mohammad Ibn Abi Bakr. Allah, Be He exalted, is the only one to be relied on. May Allah hath mercy on Mohammad Ibn Abi Bakr and may He giveth you reward, O, Commander of Believers! You have besought Allah to relieve you from your subjects and to honour you by angels, sooner, for your victory. May Allah make it for you; and He may honour you and respond to you, and disgrace your enemy.

I tell you, O, Commander of Believers, that people may fail to respond, but they may get active. Would you be lenient with them, O, Commander of Believers. Would you deal with them flexibly and rely on Allah who is the only supporter. Allah is sufficient for you. Was-Salam (Peace upon you).

Ali, for whom may Allah's good pleasure is prayed, was very sorrowful for the loss of Egypt. Mr Boer said sacking Qais in that country was the reason for its loss. He added it could be regained unless al-Kufa people had failed to respond to Ali's calls

Mou'awya sends Abdullah Ibn al-Hadrami to al-Basra

38 Hijra

After Amre Ibn al-Ass went into Egypt, Mou'awya sent Abdullah Ibn al-Hadrami to al-Basra. He told him: «Most of its people uphold our opinion on Othman. They were killed in the battle in demand of revenge for his blood. So, go to Mudar and al-Azad. They are all with you. Let Rabe'a, nobody will let you down but them. Beware Rabe'a!!

Ibn al-Hadrami marched towards al-Basra.

Ibn Abbas already went to al-Kufa to Ali. Before he left al-Basra he appointed Ziad Ibn Abeh.

When Ibn al-Hadrami arrived in al-Basra he stayed at Bani Tamim. The Othmanites (supporters of Othman) came to him alongside others. He addressed them saying: «Othman is your Imam, the Imam of the right path who was killed in an unjust way.

Ali killed him and you demanded revenge for his blood... May Allah reward you good.»

Al-Dahhak Ibn Qais al-Helali took the floor. He was in charge of the police force of Ibn Abbas. He said: «What a bad call you brought to us! And what a bad demand you make!

You have brought the same thing already called for by Talha and al-Zubair, I swear by Allah.

We have given the pledge of allegiance to Ali and our matters became

fine. Then, they came and sew the seeds of dissension till we fought each other. And we are now with him. He removed the obstacle and forgave the offending. Shall you order us to take up our swords and fight each other to make Mou'awya Commander. I swear by Allah, one of Ali's days is better than Mou'awya and all the family of Mou'awya.»

Abdullah Ibn Khazem al-Salmi stood up and told al-Dahhak: Keep silent! You are unworthy to speak. Then, he addressed Ibn al-Hadrami saying:

«We are your supporters and your hand. And now it is your say. May you read your letter.

Al-Hadrami took out Mou'awya's letter to al-Basra people in which he reminded them with the good acts of Othman for them, his love of their interest and defence of their key cities. He also reminded them with his assassination and called them for demanding the revenge for his blood.

He (Mou'awya) guaranteed to give them two offers a year and to use Sunna in treating them.

When he completed reading the letter of Mou'awya, al-Ahnaf, al-Ahnaf said: «I have neither a she-camel nor a he-camel in it.» He means he has nothing to do with the matter. Then, he took his own separate approach and let the people for themselves.

Ali's army fought al-Hadrami and his people. He was defeated and went to Sanbil Palace and fortified his positions these. Ali sent Jarieh Ibn Qudana leading an army. Jarieh set the palace ablaze. Alll those men who were inside perished including al-Hadrami. They were seventy men in the Palace save al-Hadrami.

Al-Kharret Ibn Rashid and Bani Najieh dissent from Ali, for whom may Allah's good pleasure is prayed

38 Hijra (658 A.D.)

Al-Kharret Ibn Rashid al-Naji based in South Persia showed his difference with Ali, the Commander of Believers, for whom may Allah's good pleasure is prayed. He already fought side-by-side with Ali at al-Jamal Battle and Seffin. He went to meet Ali with three men. He told him:

«O, Ali! I swear by Allah, I won't obey you. Neither I will perform prayers behind you. And tomorrow I'll part you!»

Ali told him: «May your mother lose you for you disobey your God and break your pledge; but you don't harm anybody but yourself. Tell me why you do this?»

He said: «Because you ruled but weakened vis-a-vis the right. And you yielded to the unjust people. For this, I'll shun you. Over them I'll be indignant and from you all I'll stay apart!»

Ali told him: «Let's debate the sunnas (traditions) and discuss things about which I know more than you. You may know what you renounce now!»

He said: «I'm back!»

Ali said: «Let not the Satan tempt you; nor let the ignorants underestimate you. I swear by Allah, had you requested me to guide you; and had you accepted my advice, I would have led you into the right path.»

Ziad Ibn Khasfa went out to follow them after he got the permission of the Commander of Believers lest, they incite the people against him. So, Ziad gathered his companions from Bakr Wael and marched with some 130 men. When they reached Deir Abi Mousa they stayed their for one day awaiting Ali's orders.

Meanwhile, Ali received a letter from Qurza Ibn Ka'ab al-Ansari in which he told him they were heading for Nafar and that they had killed a man (a village chief) who had already embraced Islam.

Ali, for whom may Allah's good pleasure is prayed, sent a message to Ziad in which he ordered him to follow them and to sent him their news. And he informed him that they had killed a Moslem man. He also ordered him to ask them to return to him. And if they rejected, he told him to force them do that.

Ali sent the letter with Abdullah Ibn Wal, who requested the Commander of Believers to join Ziad. Ali gave him the permission. Then, he took the message of Ali to Ziad. They caught them up as they got tired from their long-distance travel. They went into a fierce fighting. The number of the two parties was equal.

Ziad wrote to Ali, for whom may Allah's good pleasure is prayed, telling him that he was bent on treating the wounded and awaiting his orders.

Ali sent some 2000 men from al-Kufa including Yazid Ibn al-Ma'qel al-Asadi with Ma'qel Ibn Qais as their commander.

Ali wrote to Ibn Abbas ordering him to send a courageous and good man from al-Basra with 2000 men to Ma'qel, who was the commander of his companions.

When they meet Ma'qel (he) will be the commander of all of them. He also wrote to Ziad Ibn Khasfa thanking him and ordering him to return.

Unbelievers from al-Ahwaz met together, they wanted to stop paying taxes. In addition, thieves and another Arabian group, upheld the same opinion. So, the taxation people had ambition to breake it, (So they did) they

didnot pay it and they drove Suheil Ibn Hanif out of Persia. He was Ali's labourer there.

Ibn Abbas told Ali: I found the man. He is Ziad (He means Ibn Abeh). He ordered him to send him to Persia and to let him go there as soon as possible.

Then, he sent Ziad with a big army. When he arrived there they paid the taxes and returned to the straight path. Ma'qel Ibn Qais also marched. Ali, for whom may Allah's good pleasure is prayed recommended him saying:

«Have piety and fear Allah as much as possible. And don't treat the people of Kebla with tyranny; nor shall you be unjust to the people who are under Islam's protection. And don't be arrogant for Allah does not like arrogants!»

Ma'qel arrived in al-Ahwaz and awaited the back-up supplies of al-Basra. They reached later. Then, all of them marched and they caught them up nearby the Ramhremz mountains. There, Ma'qel organized his troops. On his right side, there was Yazid Ibn al-Ma'qel. On his left, he placed Menjab Ibn Rashid al-Dubbai from al-Basra.

Al-Kharret organized his companions. He lined the Arabians on his right side; whereas the country's people and unbelievers were on the left (including the Kurds). Each commander incited his companions.

Ma'qel shook his head twice. Then, in the Third time he launched an attack. They remained steadfast for one hour; then they were defeated.

Ma'qel's companions killed some 70 men from Bani Najieh including Arabians who were with them. Some 300 unbelievers and Kurds were also killed.

Al-Kharret Ibn Rashid was defeated and he went to Asiaf al-Bahr (The sea swords) in which there were many of his supporters. He continued to incite people and to call them to be at odds with Ali. And he also claimed that they won't be on the right path except when they fight him. So, many people followed him.

Ma'qel stayed in al-Ahwaz. He wrote to Ali on the conquest. But, Ali read the letter in the presence of his companions and he consulted with them. They told him they saw that he should order Ma'qel to hunt the dissolute (Kharret) till he kills him or exiles him. They said they were afraid of his attempts to incite people against Ali.

Then, he wrote to Ma'qel commending him and those who were with him. He also ordered him to hunt him in order to kill him or exile him...

Ma'qel asked about him. He was informed on his place in Asiaf al-Bahr; and that he could make people disobedient to Ali. He turned Abdul-Qais and

other Arabians into disobedient. His people refrained from praying alms since the Seffin year. Ma'qel marched towards Persia and reached Asiaf al-Bahr. When al-Khamet heard about his march, he told al-Khawarej (his companions): «I agree with you. Ali should not rule. He also told other companions that Ali ruled and satisfied. And for this his own ruling ousted him!!!

And he secretly told the Othmanites (Othman's supporters): I am in agreement with you, I swear by Allah. Othman was killed in an unjust way.

By doing so, he satisfied all of them though they were of different opinions!

He told those who refrained from paying alms:

Tighten your hands on your alms and make them as means to be closer to your relatives.

There were many Christians who converted into Moslems in that area. When people got into dispute, they said: «We swear by Allah; our religion which we quit is better than the religion of those people. Their religion doesn't forbid blood-letting.

Al-Kharret told them: Woe unto you! You cannot escape being killed except killing those people and patience. They rule that those who became Moslems and apostatized later must be killed. They don't accept repentance or execuses.

He cheated them all. So, many people from Bani Najieh and others joined his people.

When Ma'qel arrived there, he installed a banner of safety and addressed them saying: «Those who come under it will be safe bar al-Kharret and his companions who fought us for the first time. So, most people who were not from al-Kharret's tribe came under the banner of safety and dissented from him.

Ma'qel mobilized his companions and crept towards al-Kharret, who was accompanied with his people, Moslems and Christians and those who refrained from paying alms.

Al-Karret told those who were with him «fight to defend your women and your children. I swear by Allah if they defeated you they would kill you and curse.

A man from his people told him «this is what you caused to us!»

He said: «It is too late!»

Ma'qel incited the people saying: «O, people! What do you want better than the great reward your are going to reap?

Allah sent you to people who prevented alms and apostatized from Islam, and broke the pledge of allegiance in an unjust way. I acknowledge that those people who are killed from amongst you will be in al-Jannah (Paradise). And those who remained alive will be happy for the victory and conquest.»

Then, Ma'qel and all his companions fought alongside him fiercely and kept steadfast. Al-Nu'man Ibn Sahban al-Rasbi saw al-Kharret. He attacked him and stabbed him forcing him to dismount. Al-Nu'man duelled with him and killed him. Some 170 men of al-Kharret people were killed. The rest of his men dispersed hither and thither.

Ma'qel took their woman and children as captives and men as prisoners.

As for Moslems, he released them after getting their pledge of allegiance. He also released their families.

Concerning those who apostatized, he offered them to return to Islam. They accepted and he released them and their families except a Christian old man called al-Rummahi who rejected. He killed him. Then, he gathered the people who abstained from paying alms and took alms from them (for two years).

Christians and their families were seen off by Moslems. When they saw them off, men, women and boys cried. Men called:

O, Abu al-Fadl, the protector of men; the one who shelters the oppressed and helps the sufferers; make favour to us, pay for us and release us! Mesqala said: I swear by Allah! I'll pay for your release. Allah shall reward the payer of alms.

Me'qal heard about this and said: «I swear by Allah had I known he had said this in sympathy with them and in antagonism with us I would have killed him even if this would lead to great sacrifices by Tamin and Bakr..

Later, Mesqala paid for their release (to Me'qal). He paid him 500,000. Me'qal told him: «Quickly pay the funds to the Commander of Believers.

He answered him: I'll send some of it now, then I'll pay the remaining till I pay all the funds...

Me'qal went to Ali and told him about his behaviour. He was commended by the Commander of Believers.

Ali, for whom may Allah's good pleasure is prayed, was informed that Mesqala had released prisoners as he did not ask them to help him by anything. He said: «I think Mesqala accepted to stand the burden from which you'll see him suffering in the near future. He wrote to him asking him to pay the money or to come to him.

He came to him carrying 200,000.

Zahl Ibn al-Harith said: He summoned me for a night, and fed us.

Then, he said the Commander of Believers is asking me to pay this money but I can't. I said: I swear by Allah; if you wish I would bring it in a weak.

He said: I swear by Allah I would never impose anything on my people.

I swear by Allah; had he been Ibn Hind (Mou'awya) he would have not asked me to pay it; or had he been Ibn Affan, he would have granted it to me!!!

Didn't you know that he let al-Asha'ath Ibn Qais to have 100,000 each year from Azerbaijan's taxes?

He said, I said: He does not see it in this way and he does not let from it anything.

Mesqala fled at that night and went to Mou'awya.

Ali, for whom may Allah's good pleasure is prayed, was informed on this and he said: What happened to him?! May Allah damn him! He did the act of a master; fled like a bondsman and betrayed like a dissolute!

Had he stayed and showed no ability we would have no longer imprisoned him!

If we found anything for him we would take it.

Then, Ali marched towards his home and demolished it; He also permitted that the captives be released saying, their purchaser has freed them and their prices have become a debt on the one who released them.

His brother, Nu'aim Ibn Hubaira was a supporter of Ali. Mesqala wrote to him from al-Sham and sent the message with a man from the Christians of Taghleb called (Halwan). He told him: «Mou'awya promised to bestow on you both the Command and prestige. So, come here when you receive my message; Was-Salam (Peace upon you).

Halek Ibn Ka'ab al-Arhabi held the messenger (Halwan) and sent him to Ali who amputated his hand; then he died.

Nu'aim wrote a letter in which he put down a poem, to his brother Mesqala advicing him not to run counter to the right path and to quit doubts. He also condemned the messenger who accepted bribes for carrying the message. On the other hand, he commended Ali as a lion who protects others.

Nu'aim added:

- You were a master in Iraq described as the best man.
- You did a thing that you had already hated.
- Had you paid the funds and kept patient

You would have revived the right for our alive and dead;

- But, you followed al-Sham people requesting

The favour of Ibn Hind and that is a bad decision

- Today you feel repentant,

But, what can repentance benefit as you have done it,

- All people have hated you

- Allah won't lift man, by hatred, for the better.

When he received the letter he knew that his messenger had died. The people of Taghleb also knew this after a while. They were informed that their companion (Halwan) passed away. So, they went to Mesqala and told him:

«You sent our companion and destroyed him. Either you revive him or you pay his blood-money.»

He said:

«As for reviving him, I cannot! But, I can pay his blood-money!»

He paid his blood-money.

The defeat of al-Khawarej after al-Nahrawan

From Rabe' al-Akher to Ramadan 38 Hijra

After al-Nahrawan people were killed, al-Khawarej began to engage in skirmishes with Ali. His armies defeated all the groups of al-Khawarej that attempted to fight him.

Following is a statement on their campaigns which repead bitter defeat.

(1) Ashras Ibn A'ouf led 200 men to al-Anbar. Ali sent al-Abrash Ibn Hassan with 300 men. Ashras was killed in Rabe'a al-Akher, 38 Hijra.

(2) Helal Ibn A'lafa and his brother Mujaled went out from Tim al-Kabal to Masbendan with over 200 men. Ali sent to them Ma'qel Ibn Qais who killed him and his companions. The battle took place in Jumada al-Ola, 38 Hijra.

(3) Al-Ashhab Ibn Beshr went out; and it is said al-Asha'ath was the one who went out (he was from Bajela), leading 280 men. He reached the battlefield on which Helal Ibn A'lafa was hit alongside his companions. He performed prayers on them and buried those dead he could to.

Then, Ali sent Jarieh Ibn Qudama and he killed al-Ashhab and his companions (In Jumada al-Akhera, 38 Hijra).

(4) Sa'id Ibn Qefl al-Tamimi went out from Taim-Allah Ibn Tha'alabi tribe in Rajab in al-Bandanijin with 200 men.

Sa'ad Ibn Mas'oud fought them and killed all of them (In Rajab, 38 Hijra).

(5) Abu Meriam al-Sa'adi al-Tamimi went out and reached Shahir Zour with a majority from al-Mawali (loyals, supporters). He took some 200 men. He returned and he stayed fire Farasekh away from al-Kufa.

Ali sent him a message in which he called him to give the pledge of allegiance, and to go into al-Kufa. But, he rejeced.

Then, Ali sent 700 ment led by Shureih Ibn Hani; and Ali himself, went to him and called then for obedience. They rejected. Ali's army killed them. Only 50 men survived (In Ramadan, 38 Hijra).

Mou'awya sends his armies to fight Ali

39 Hijra

(1) Mou'awya Ibn Abi Sufian sent al-Nu'man Ibn Bashir with 2000 men to Ain Tamr[1] as there was Malek Ibn Ka'ab heading a garrison[2] for Ali numbered 1000 men.

Malek already permitted his companions to come. They went to al-Kufa; but only 100 men stayed with him. And when he heard about al-Nu'man he sent a messenger to Ali to inform him on al-Nu'man and on there who were with him. And he asked for supplies.

Ali, for whom may Allah's good pleasure is prayed, addressed people and ordered them to march towards Ain Tamr where Malek Ibn Kaab's garrison was positioned. But, people showed no enthusiasm or interest.

Malek Ibn Ka'ab fought al-Nu'man. He ordered his men to make the wall of the village behind their backs for they were few in number. He also wrote to Mekhnef Ibn Sulaim asking him to supply him with men to help him fight the enemy. Mekhnef was near to him.

Malek continued to fight al-Nu'man fiercely alongside his companions. Mekhnef sent to him his son Abdul-Rahman with 50 men.

When they arrived in the battlefield they enthusiastic and their swords

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(1) It is a town nearby al-Anbar to the west of al-Kufa. Moslems conquered it during the reign of Abu Bakr by Khaled Ibn al-Walid in 12 Hijra. He conquered it by force.

(2) The garrison is a place for arms (arsenal). It is like a border position or an observatory for watching the enemy lest its troops launch a surprise offensive. When the observers see them they immediately inform thier companions to be an alert and to confront their enemy.

were taken up strongly against al-Nu'man. They seemed to fight with no fear of death. When al-Sham people saw them in such a case, and as time drew closer to sunset, they thought that there was a great support coming to the garrison. So, they fled and Malek chased them and killed three men. The army of al-Nu'man was defeated.

(2) Mou'awya sent Sufian Ibn A'ouf with some 6000 men and he ordered him to move to Heet and[1] to conquer it.

After that, he ordered him to move to al-Anbar and al-Madain to seize them and to control their people.

Sufian marched as he was ordered by Mou'awya till he reached Heet, but he found no resistance there because there was nobody in it. Then, he went on to al-Anbar in which there was a 500 - man - strong garrison placed by Ali, the Commander of Believers, for whom may Allah's good pleasure is prayed. But only 100 men stayed there in the garisson. Sufian attacked them and Ali's companions remained steadfast although their number was few.

Sufian's horsemen and on-foot men (infantry) attacked them and killed the commander of the garrison, Ashras Ibn Hassan al-Bakri and other thirty men.

Then, they seized all the funds they found in al-Anbar and the funds of its people. They returned to Mou'away.

Ali was informed. He went out to al-Nakhila and followed them but they had already left.

(3) Mou'awya also sent Abdullah Ibn Masa'ada al-Fazari with a 1700 force of men to Taima'a[2] and ordered him to take alms from whomever passes by in the Badia (semi-desert), and to kill whomever rejects to give his offer as alms. Then, he ordered him to go to Mecca, Medina and al-Hijaz and to do the same. Many of his people joined him.

When Ali received the news he sent al-Musayeb Ibn Najb al-Fazari who marched till he caught up with Masa'ada in Taima'a. They fought all the day fiercely till the sunset.

Al-Musayeb launched a strong attack on Ibn Mesa'ada and hit him three times. Ibn Mesa'ada and his companions went into the fort. Others fled to al-Sham. The Arabians pillaged the camels taken as alms which were with Ibn Mesa'ada.

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(1) It is a town located on the Euphrates River. It is a Baghdad locality to the upper part of al-Anbar.

(2) It is a town located on the outskirts of al-Sham between al-Sham and Wadi al-Qera on the way of Haj al-Sham and Damascus.

Al-Musayeb besieged Ibn Mesa'ada and his companions for three days. Then, al-Musayeb threw wood at the gate and burnt it till they appealed to him fearing death. They told al-Musayeb: «O, al-Musayeb! Your people! He felt pity on them and hated to kill them. So, he ordered that fire be quenched. Thus, fire was put off.

He told his companions I received news from spies that more soldiers had just left al-Sham to fight you and they met in one place. Ibn Mesa'ada went out with his companions at night till they arrived in al-Sham.

Abdul-Rahman Ibn Shabib told him: «March with us towards them, but he rejected.»

He said: «You have cheated the Commander of Believers and conceded to them.

This campaign sent by Mou'awya was fiasco and humiliation. The commander of Ali's forces (al-Musayeb) beat them.

(4) Mou'awya sent al-Dahhak Ibn Qais and ordered him to pass by the lower part of Mecca road (Waqessa) and to attack all those people who are loyal to Ali (He means the Arabians). He sent some 3000 men with al-Dahhak.

Al-Dahhak marched with his army. He pillaged the funds and properties of the people and killed whomever he met (the Arabians). When he arrived in al-Tha'alabieh (on the road to Mecca from al-Kufa) he attacked the garrisons of Ali and seized their things. Then, he reached al-Qatqatana (a place close to al-Kufa) where he met Amre Ibn A'mes Ibn Mas'oud, who was with Ali's horsemen and in front of him were his family seeking pilgrimage. Al-Dahhak launched an attack on those horsemen who were with Amre Ibn A'mes Ibn Mas'oud and prevented them from resuming their march.

When Ali got the news, he sent Hujr Ibn Odday al-Kendi with 4000 men to confront al-Dahhak. Ali's troops caught up with Mou'awya's people in Palmyra[1] and killed 19 men of them; whereas two men of his troops were killed:

Allah hath spared them blood-letting.

Al-Dahhak and his army fled after they were defeated.

This compaign was also a fiasco.

(5) Mou'awya marched by himself towards the Tigris till he came near it.

Then, he returned. There is no news of his troops number. Who were with him?

And what are the names of his commanders?

What is the reason of his return???

(1) It is a city in al-Sham desert. It is a nearby by Aleppo.

Pilgrimage with people

In 36 Hijra, Abdullah Ibn Abbas went to pilgrimage with people according to the orders of Ali Ibn Abi Taleb. And in 37 Hijra, Obaidullah Ibn Abbas went to pilgrimage with people. In 38 Hijra, Quttam Ibn al-Abbas went to pilgrimage with people. Quttam was, at that time, the ruler of Mecca.

Meanwhile, Obaidullah Ibn al-Abbas was the ruler of Yemen; and Abdullah Ibn al-Abbas was the ruler of al-Basra.

In 39 Hijra, Mou'awya summoned Yazid Ibn Shajra al-Rahawi, who was one of his companions. He told him: «I want you to go to Mecca to perform the rituals of pilgrimage with people and to get the pledge of allegiance for me in Mecca as well as to exile Ali's labourer from there.

He responded to him and marched to Mecca with 3000 horsemen as Quttam Ibn al-Abbas was there as Ali's labourer. When Quttam received the news, he addressed the people of Mecca and informed them on the march by al-Sham people to Mecca. He urged to fight al-Sham army; but they did not respond to him in any way. Shaiba Ibn Othman al-A'bdari replied to him in obedience. Quttam intended to leave Mecca for some suburban valleys to write a letter to the Commander of Believers on the news he received and to ask for supplies to fight al-Sham people.

Abu Sa'id al-Khedri forbade Quttam from leaving Mecca. He told him: Stay in it and if you saw them fighting as you have might you can do whatever you went; if not departure would be your choice.

Al-Sham people came. They did not make any show of force or want to fight anybody. So, Quttam sent a message to the Commander of Believers informing him on the situation.

Ali, may peace be upon him, sent an army including al-Rayan Ibn Damra. Ibn Huza Ibn Ali al-Hanafi and Abu al-Tufail early in Ze al-Hejja. Ibn Shajra came in Mecca two days before al-Tarwiya[1]. He called people: «You are safe but those who fight us!»

He summoned Abu Sa'id al-Khedri and told him: «I want to desecrate the haram (to violate the sanctity of the holy place). And if I wanted to do this I could for your commander is weak. So, tell him to quit performing prayers with people as Imam. And I'll do the same. Let people choose a man to be their Imam at prayers.

Abu Sa'id informed Quttam on the point. He quit prayers as Imam and

(1) Al-Tarwiya Day is on 3th Ze al-Hejja as water remains scare. So, they used to have water wherever it is, or whatever it is far!

people chose Shaiba Ibn Othman[1]. So, he performed prayers and pilgrimage with them.

When people performed their pilgrimage, Yazid returned to al-Sham.

As Ali's horsemen came they were informed that al-Sham people returned. They followed them with Me'qal Ibn Qais as their commander. They caught up with them as they were departing Wadi al-Qera. They managed to take a group of them as prisoners. They took them to the Commander of Believers. He swapped them for his prisoners who were with Mou'awya.

Persia stops paying taxes; and appointing Ziad Ibn Abeh

39 Hijra

We already mentioned that Mou'awya Ibn Abi Sufian sent Abdullah Ibn al-Hadrami to al-Basra as Ibn al-Abbas had left for al-Kufa to meet Ali. He appointed Ziad Ibn Abeh in al-Basra before he left for al-Kufa. And we mentioned that Ibn al-Hadrami was defeated and resorted to Sanbil Palace. Jarieh burnt the palace while they were inside.

When Ibn al-Hadrami was killed, Persia and Kerman's people felt desire for stopping the payment of taxes. They also drove the labourers of Ali, may peace be up him, out.

Ali, for whom may Allah's good pleasure is prayed, consulted people on a man to be appointed in Persia when Persians refrained from paying taxes. Jarieh Ibn Qudama told him:

Shall I mention to you, O, Commander of Believers, the name of a man with firm and decisive opinion who is a ware of politics and efficient for whatever he is in charge with?

He said: Who is who?

He replied: Ziad.

He said: He is the man!

He appointed him in Persia and Kerman. Then he ordered him to head for that country with 4000 men. Ziad was tough in his policy. He vanquished

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(1) Shaiba Ibn Othman Ibn Abi Talha is one of Mecca's people. His father is Othman. He was known as al-Awqas. Ali, for whom may Allah's good pleasure is prayed, killed him on Ohud Day (Battle) as unbeliever. Shaiba embraced Islam on the conquest Day (Al-Fath); it is said on Hunen Day. Shaiba was one of the best Moslems. The Messenger of Allah, to whom may Allah's Blessings and Peace be granted, delivered him the key of al-Keba, with his cousin Othman.

Persia and Kerman. So, they were forced to pay taxes and submitted to his rule.

Ayoub Ibn Mousa said: «A sheikh (old man) from Istakher (Persepolis) talked to me.

He said: «I heard my father saying: «I witnessed Ziad as he was the commander of Persia» and as its people were in uprising like a fire. He persisted in following the policy of compliance with the mode of its people till they returned to their past conduct of obedience and straightness.

He did not take any attitude for war.

The people of Persia said: «We never saw a story like the story of Kusra (Emperor) Anosharwan but that of this Arabian in leniency and in following a policy of compliance with our mode as well as knowledge of what is going to happen.

When Ziad arrived in Persia he met its notables and chiefs. He gave promises to those people who supported him and threatened and warned some people. He also created interconflicts and unveiled the private parts of some people to others. So, they killed each other; one community fled and the other stayed. He did not meet a gathering nor he faced a danger of war. He did the same in Kerman. Then, he returned to Persia.

He moved in its towns and people felt tranquil to him. So, the whole country turned to be under his control. Later, he went to Istakher and stayed there. He fortified a fort in it between Baida'a Istakher and Istakher. It was called «the citadel of Ziad». He carried funds to this citadel. Later, Mansour al-Yashkuri stayed in it.

Ziad turned Istakher city into a headquarters for his government. And he was known for his good management and administration.

Mou'awya's Raids

39 Hijra

Mou'awya sent a number of raids (Almost 12 raids) in 39 Hijra. He sent Abdul-Rahman Ibn Qabath Ibn Ashiam to al-Jazira in which was Shabib Ibn Amre the grandfather of al-Kermani who was in Khurasan. Shbeib ws in Nseibein. He wrote to Kameel Ibn Ziad who was in Heet informing him on the news.

Kameel moved to help him with 600 horsemen. They caught up with Abdul-Rahman with whom was Ma'an Ibn Yazid al-Salmi. Kameel fought them and defeated them. He killed many of al-Sham people. He ordered that the fugitive should not be hunted or the wounded should not be killed. Two men of Kameel's army were killed.

He wrote to Ali on the conquest. Ali, for whom may Allah's good pleasure is prayed, rewarded him and replied to his letter in a good manner. He also forgave him and got satisfied with him after he was angry with him.

Shabib Ibn Amer came from Nseiben. He saw Kameel as victor and congratulated him. He also chased the people of al-Sham but he couldn't catch up with them. And he crossed the Euphrates and deployed his horses in the surroundings of al-Raqqa. He captured al-Othmanite's cattle, horses and weapons. Then, he returned to Nseiben.

He wrote to Ali, the Commander of Believers. Ali, for his part, wrote to him forbidding him from seizing the funds of people; but sanctioning the seizure of horses and weapons by which they fought.

When Yazid Ibn Shajra came back to Mou'awya after he sent him to Mecca to perform pilgrimage with people, he (Mou'awya) sent al-Harith Ibn Nimr al-Tanukhi to al-Jazira in order to bring with him those people who were loyal to Ali, for whom may Allah's good pleasure is prayed. So, he held seven men from Dara people, a group of Bani Taghleb who dissented from Ali to join Mou'awya. And they asked him to release their companions and dissented from him too.

Mou'awya wrote to Ali to accept swapping them with those people captured by Me'qal Ibn Qais from the companions of Yazid Ibn Shajra.

Ali sent them to Mou'awya and then the latter released those people.

Ali, may peace be upon him, sent a man from Khatha'am called Abdul-Rahman to al-Mosel to stay there. Those people who dissented from Mou'awya including Qurei Ibn al-Harith (a Bani-Taghleb group) met him and cursed him. They squabbeled with each other. Then, they quarrelled and killed him. Ali, wanted to send an army to them. But, Rabe'a talked with him and said they had dissented from your enemy and obeyed you. But, they killed him mistakenly. So, let them go unpunished.

Mou'awya sent Moslem Ibn O'qba al-Meri to Domat al-Jandal as its people refrained from giving the pledge of allegiance to both Ali and Mou'awya. He called them to give the pledge of allegiance to Mou'awya, but they rejected.

When Ali was informed on this he sent Malek Ibn Ka'ab al-Hamadani with a group of men to Domat al-Jandal to call them for giving the pledge of allegiance (to Ali). But, they said we wont' give the pledge of allegiance till people meet on one Imam. He left and let them!

In this year (39 Hijra), al-Harith Ibn Murra al-Abdi headed for al-Sind country as conqueror according to the order of the Commander of Believers, Ali, for whom may Allah's good pleasure is prayed. He emerged as victor and got loots as well as many captives. He kept on his status as conqueror till he

was killed in al-Qeqan land[1] altogether with his companions.

Mou'awya sends Besr Ibn Abi Arta' to al-Hijaz

40 Hijra

Al-Waqidi said Besr Ibn Abi Arta' was born two years before the demise of the Prophet, to whom may Allah's Blessings and peace be granted. He took part in Seffin with Mou'awya. He was tough on Ali and his companions.

Abu Omar reported that Yehya Ibn Mu'en had said «Besr has no companion!» And he said: «He is a bad man for the vicious acts he has done in Islam.»

Among the terrible crimes reported by historians, the people of hadith and story tellers is the slaughtering of Abdul Rahman and Quttam Ibn Obaidullah Ibn al-Abbas Ibn Abdul-Mutalleb as they were still too young before their mother!!!

Mou'awya sent him to al-Hijaz and Yemen to kill the supporters of Ali and to get the pledge of allegiance for him. He marched and went into Medina. He perpetrated very ugly and atrocious acts in Medina. Then, he went on to Yemen, Obaidullah Ibn al-Abbas was the labourer of Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed, in Yemen. Obaidullah left Yemen. Besr also perpetrated atrocities in Yemen.

He entered Medina and many people went out of it including Jaber Ibn Abdullah, Abu Ayoub al-Ansari and others. He killed many, raided Hamazan in Yemen and took their women as captives. They were the first Moslem women who were taken captives in Islam. He also demolished houses in Medina.

Then, Besr marched towards Mecca after he carried out the worst acts in Median. His army numbered 3000.

Abu Mousa was afraid that he would kill him. Besr told him: I won't do this to the companion of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Before that Abu Mousa wrote a message to Yemen that horsemen sent by Mou'awya were asking people and killing all those who do not show loyalty to the government.

Then, Besr went to Yemen as mentioned above as Obaidullah Ibn Abbas

(1) Al-Qeqan is part of al-Sind country. It is beyond Khurasan. Al-Harith Ibn Murra was killed in 42 Hijra.

was its ruler. When he knew his march he fled to al-Kufa to meet Ali. He already appointed Abdullah Ibn al-Madan al-Harithi is his place.

When Besr came into Yemen, he killed him and killed many supporters of Ali, may peace be upon him.

Ali was informed on Besr's atrocious acts. He sent Jarieh Ibn Qudama with 2000 men and Wahb Ibn Mas'oud with the same number of men (2000). Jarieh marched towards Najran and when arrived he killed a number of Othman's supporters. Besr fled with his companions.

He hunted them till he reached Mecca. He told them «give us the pledge of allegiance.» They told him: «The Commander of Believers perished. To whom we are going to give the pledge of allegiance?

He said: «To whom the companion of Ali gave the pledge of allegiance!» First, they failed to do that. But, then they gave the pledge of allegiance. Later, he went to Medina as Abu Horaira was performing prayers with people. He ran away from Jarieh.

Jarieh said: I swear by Allah, had I caught Abu Sannour (the father of cat) I would have killed him. Then, he told the people of Medina: «Give the pledge of Allegiance to al-Hasan Ibn Ali. So, they gave him the pledge of allegiance; and he stayed there for one day.

Afterwards, he went back to al-Kufa. And Abu Horaira returned to perform prayers with them.

The mother of the two sons of Obaidullah (Omm al-Hakam) Jweirieh Bint (the daughter) of Kweiled Ibn Qarez, was very sad when her two sons were killed by Besr, and continued to eulogize them in poetry:

- O, my two sons, like two pearls taken out of shells

- O, my two sons, the brains but today they are removed

- O, may two sons, who are my heart and hearing;

And my heart is, today, broken.

- Because of humiliation, I am very depressed and confused for the two innocent boys who were killed.

- They said «Besr», as if I were unable to believe what they claimed their lies and the ugly act they committed

- I bow towards my sons necks sensitive

And they show that great guilt acknowledging!!!

When the Commander of Believers heard about their killing he felt very sorrowful and cursed Besr. He said: «O, Allah! May you take his religion and his brain.»

Later, Besr lost his brain and turned into insane. He used to ask for a sword. They brought him a wooden sword. He held it and hit a swollen skin. He remained in this case till his death.

When things got settled for Mou'awya's advantage, Obaidullah Ibn Abbas went to see Mou'awya. Besr was with Mou'awya. Obaidullah told Besr after he saw him: I wished I were there when you killed my two sons.

Besr said: Take my sword.

Obaidulah came closer to take it; but Mou'awya held it and told Besr: May Allah disgrace you, O, oldman... You have got senile. I swear by Allah, had he got it he would have killed me first.

Obaidullah said: Yes! And then I would have killed him next.

Truce between Ali and Mou'wya

40 Hijra

In 40 Hijra, following the exchange of several letters between Ali and Mou'awya, the two parties agreed on observing a truce and putting an end to the war between them.

They also agreed that Ali stays in Iraq and Mou'awya stays in al-Sham; and none of them shall aggress on the other by a military act, a raid or an invasi, on.

Ziad Ibn Abdullah reported Abu Ishak saying:

As none of the two parties showed obedience to the other, Mou'awya wrote to Ali: «If you wished Iraq would be yours and I'll stay in al-Sham provided that you relinquish the sword (fighting) and stop blood-letting of Moslems.»

Ali accepted and the two agreed on that. So, Mou'awya stayed in al-Sham with his soldiers collecting taxes in it, and its surrounding. And Ali stayed in Iraq collecting its taxes and appointing his labourers there.

The killing of Ali, for whom may Allah's good pleasure is prayed

17 Ramadan, 40 Hijra (25 January, 661)

Three men met together. They were Abdul Rahman Ibn Moljam, al-Bork Ibn Abdullah and Amre Ibn Bakr al-Tamimi. They discussed the affairs of people and criticized their rulers. Then, they recalled the people of the River

and besought mercy on them. They said: What can we do after them?

We see to rescue ourselves by killing «The Imams of aberration» and relieving the country from them thereby revenging for our brethren[1].

Ibn Moljam said: I'll kill Ali Ibn Abi Taleb.

He was from the people of Egypt.

Al-Borak Ibn Abdullah said: I'll kill Mou'awya Ibn Abi Sufian. Amre Ibn Bakr said: I'll kill Amre Ibn al-Ass.

They agreed with each other and vowed by the name of Allah that none of them would return before killing «the companion» he pledged to; or die for it!

They took their swords and poisoned them. They defined the date «17th Ramadan» as an appointment for killing the three companions.

Each man left for the country in which «his companion» stays.

As for Ibn Moljam al-Muradi, he was member of Kenda. He went and met his companions in al-Kufa. He did not tell them lest they divulge his secret.

One day he saw companions from Taim al-Rabab from whose tribe Ali had killed ten men on the River Day. They recalled their dead. On that day, he also saw a woman from Taim al-Rabab called Qatam the daughter of al-Shejna whose father and brother were killed on the River Day.

She was very beautiful woman. When he saw her he was enchanted by her beauty. He forgot the mission for which he went there.

He proposed to her. She told him: «I won't marry you till you relieve me!»

He said: How can I relieve you?

She said: Three thousand dirhams, a bondsman and a lady maid as well as killing Ali Ibn Abi Taleb.

He said: It is yours! But, as for killing Ali Ibn Abi Taleb, I don't think you've mentioned it and you want me.

She said: Yes! Make use of his inadvertance!

If you got it you might relieve me and yourself and our life would be happier together. And if you were killed your closeness to Allah would be better than the world, its ornament and the ornament of its people.

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(1) Mr Washington Irving said they met at Mecca Masjed. He also mentioned the people of the River.

He said: I swear by Allah, nothing brought me to this country but the killing of Ali. You have got what you wanted!

She said: I'll find someone to back you and help you carry out your jobs.

She summoned a man from her folks from Taim al-Rabab called Wardan. She talked with him and he responded to her.

Ibn Moljam went to a man from Ashja'a called Shabib Ibn Bajara. He told him: Do you want the honour of the world and the afterworld?

Shabib said: What is that?

He said: Killing Ali Ibn Abi Taleb!

He said: Let your mother lose you! You have come to do a very dangerous job. How you can do that? Can you beat Ali?

He answered: I'll ambush against him at the Mosque. When he goes to perform the early morning prayers we will attack him surprisingly and kill him. If we escaped we would relieve ourselves and get our revenge. And if we were killed closeness to Allah would be better than the world and what is in the world.

Ibn Moljam thought by Killing Ali he would be closer to Allah!!!

He said: Woe unto you!!! Had he been other than Ali it would have been easier for me. I knew his good acts in Islam and his precedence with the Prophet, to whom may Allah's Blessings and peace be granted. And I won't be happy if he is killed.

Don't you know that he killed the people of the River, the good men?

He answered: Yes.

He said: Let us kill him in revenge for our brethren.

Then the man responded to him.

They went to Qutam as she was at the Greater Mosque and told her: «We agreed to kill Ali.»

She said: If you wanted that you would come to me.

Ibn Moljam returned to her at Friday night, the day in the morning of which Ali was killed (in 40 Hijra).

He told her: This is the night at which I promised my two companions that each one kills his companion.

She brought them silk and tied them with it. They took their swords and sat against the gate from which Ali was to get out.

When he went out, Shabib hit him with the sword; but his sword fell

down from his hand beside the gate. Then, Ibn Moljam hit him in his forehead. Wardan fled to his home. A man from (Bani Abeh) went into his home as Wardan was taking off the silk from his chest.

He asked him: What is that silk? And what is that sword? Wardan told him the whole story.

The man left and then brought his sword and killed Wardan.

Shabib went towards Kenda gates in the darkness. People called. A man from Hadramot called (O'emer) followed Shabib as he was carrying the sword. He took the sword from Shabib and knocked him down. When people saw them they came nearer. The sword of Shabib was in the hands of the man from Hadramot. He was afraid. So, he let him and Shabib managed to run away. He disappeared among the crowds.

People attacked Ibn Moljam and held him. But, a man from Hamadan called Abu Arma' took his sword and hit his foot and knocked him down.

Ja'ada Ibn Hbeira Ibn Abi Wahb advanced and performed prayers early in the morning.

Then, Ali said: Bring the man to me.

The man was taken to him.

He told him: «O, enemy of Allah! Didn't I do good for you?»

Ibn Moljam said: Yes!

He said: «Why did you do this?»

He replied: «I have been whetting it for forty days. And I besought Allah that the worst of His creatures shall be killed by it!

Ali, for whom may Allah's good pleasure is prayed, said: «I see you are to be killed by it. And I see you are the worst of His creatures.»

He added: «Person for person! If I died kill him as he killed me. But If I survived I would see my opinion on him.»

People went to al-Hasan frightened for what happened. As they were with him and Ibn Moljam was hand-tied. Omm Kalthom the daughter of Ali called him crying: «O, enemy of Allah!»

My Father's condition is not bad. May Allah disgrace you!

He said: What for you are crying?

I swear by Allah, I bought it (the sword) for one thousand and poisoned it for one thousand. Had this strike been dealt to all the people of the country, nobody would have survived!

Jundob Ibn Abdullah came closer to Ali and asked him: «O, Commander of Believers! We missed you but we won't lose you! Let us give the pledge of allegiance to al-Hasan?»

Ali, for whom may Allah's good pleasure is prayed, said: «I don't have to order you; nor I have to forbid you!!! You are more aware.»

Then, he summoned al-Hasan and al-Hussein. He told them: «I recommend you to have strong faith in Allah and not to be unjust in the world even if it was unjust to youl Don't cry for a thing you lost. Say the truth and have mercy on the orphan and help the anxious. Be foes to the unjust and supporters for the oppressed, and act according to the Book. And don't fear the blame of any admonisher when you act for the satisfaction of Allah!]

Then, Ali, may peace be upon him, looked at Mohammad Ibn al-Hanafieh and said:

«Have you kept by heart what I recommended your two brothers?»

He replied: «Yes!»

He said: «I recommend you the same and I also recommend you to highly respect your two brothers who have a great right to this from you. So, obey them and don't do anything except after you consult them.»

Afterwards, he added:

«I recommend you both to take care of him. He is your brother and the son of your father. And you have known that your father loves him.»

He told al-Hasan:

«O, my son! I recommend you to have great faith in Allah, perform prayers in due time; give alms in time to those who deserve, make good ablution for there is no prayers without purification, Don't accept performing prayers with those who don't give alms. And I recommend you to forgive guilt and to be patient (not to show wrath) and to keep strong ties with relatives.

I recommend you to go deeply through knowledge of religion and truth; commitment to Quran. I also recommend you to honour neighbourliness; act for good and order acting for it; forbid the bad and shun atrocities.»

Ali's recommendation as he was dying

When Ali, for whom may Allah's good pleasure is prayed, was dying he gave the following recommendation:

«In the Name of Allah the Gracious, Most Merciful, This is the recommendation of Ali Ibn Abi Taleb.

He recommends that he acknowledges that there is no God but Allah, who is the only God with no partner, and that Mohammad is His servant and Messenger. He hath sent him to preach for the right path and the religion of right to help him prevail even if unbelievers hated. Then, my prayers and piety; my life and death are all for Allah the God of all the world, who has no partner. For this I was ordered as I am one of the Moslems and you don't die but as Moslems. Unite on the right path of Allah all of you; don't disperse.

I heard Abu al-Qassem, to whom may Allah's Blessings and peace is granted, saying: Mending the fences is better than prayers and fasting. Consider your relatives and have strong ties with them; may Allah hath mercy on you.

May Allah help orphans; take care of them. Don't let them feel sorrowful in your presence. And take care of your neighbours, for whom your Prophet, to whom may Allah's Blessings and peace be granted, recommended. And He persisted in recommending for him (his neighbour) till we thought he would give inheritance to him.

As for Quran nobody shall act according to it before you. And prayer is the pillar of religion. Don't let the home of your God empty. And I recommend you for the holy war (Jihad) for Allah's sake by your money and yourselves. Alms quenches the wrath of Allah. And the conscience of your Prophet shall not be violated, beware! The poor, you must let them share you living.

And whatever you possess take care of prayers.

Don't be afraid of the blame of any admonisher as you seek the satisfaction of Allah. And tell people well as Allah ordered you. And don't let preaching and doing good and forbidding the bad lest the villains take the helm. Then, you would supplicate but you won't be responded. You have to make rapprochement and to make useful exchange. Beware of difference, rupture, and dismemberment.

Cooperate on piety and faith not on tyranny and aggression. And Fear Allah, For He (Allah) is very severe in punishment. May Allah protect you as members of Ahl al-Bait (the family of Prophet Mohammed) and may He protect your Prophet. Farewell! As-Salamu Alaikum (Peace upon you) Warahmatu-Allah Wa Barrakatuh (And his mercy and Blessings).

He did not utter anything bar «There is no God but Allah» before he passed away (three days after he was hit).

Forbidding mutilation of the killer

Ali, for whom may Allah's good pleasure is prayed; also forbade his son al-Hasan from mutilation. He said:

«O, sons of Abdul-Muttaleb! Don't shed the blood of Moslems saying the Commander of Believers was killed!

Only my killer shall be killed.

Look O, al-Hasan! As I died by his only one strike; strike him only one strike (for one strike)! I heard the Messenger of Allah, to whom may Allah's Blessing and peace be granted, saying: «Beware of mutilation even if it were against a mordacious dog!»

Killing Ibn Moljam, the killer of Ali

When Ali, for whom may Allah's good pleasure is prayed, passed away al-Hasan summoned Ibn Moljam. He told al-Hasan:

«Is there a choice! I swear by Allah, I never gave a pledge to Allah but fulfilled it. I already gave a pledge to Allah at al-Hattem[1] to kill Ali and Mou'awya or die for it. And if you wanted you would let me go and, I swear by Allah, whether I killed him or not, I would come to you to act hand-in-hand with you.

Al-Hasan told him:

«I swear by Allah, till you inspect the fire!»

Then, he took him and killed him. People took his body and burnt it in the wasteland.

Tabaqat Ibn Sa'ad mentioned:

«They said: Abdul Rahman Ibn Moljam was in jail. When Ali, for whom may Allah's good pleasure is prayed, passed away and was buried, al-Hasan Ibn Ali told his people to take Abdul Rahman Ibn Moljam out of jail to be killed.

People gathered and brought him fuel and fire.

They said: Let us burn him.

Abdullah Ibn Ja'far, al-Hussein Ibn Ali and Mohammad Ibn al-Hanafieh said: Let us relieve ourselves first.

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(1) Al-Hattem is a place in Mecca between the black corner and the door.

Abdullah Ibn Ja'far amputated his hands and feet; but he did not show fear or speaks. Then, he darkened the edges of Ibn Moljam's eyes by a heated nail, but he did not feel afraid. He said: You are darkening the eyelids of your uncle by a burning solution. Then he recited the following verses: «Read thou! (O, our Apostle Mohammed!) In the Name of Allah who created (Everything in the Universe).

He created man from a clot!

Recite (Thou O', our Apostle Mohammed!) And thy Lord is the Most honourable!... etc... (till the end of the Sura of Al-Alaq (clot)... His eyes were flowing. Then, he ordered that his tongue be cut.

He felt frightened. They told him: We amputated your hands and feet, knocked out your eyes! O', enemy of Allah! But you didn't feel afraid. When we reached your tongue, you showed fear.

He said: It is not fear; but I hate to be unthankful, not to mention the name of Allah.

They cut his tongue. Then, they put him in Qawsara (a pot made of bamboo) and burnt him.»

This story was also mentioned in the book of Assad al-Ghaba (The Lion of Forest and the History of Abu al-Feda'a as well as Al-Akhbar al-Tewal «The Long News.»

These stories run counter to what Ali, for whom may Allah's good pleasure is prayed, forbade. He, may peace be upon Him, forbade them to mutilate his murderer in compliance with the hadith of the Messenger of Allah, to whom may Allah's Blessings and peace be granted.

Al-Borak Ibn Abdullah goes to kill Mou'awya

At the same time during which Ali was assassinated, al-Borak ambushed against Mou'awya. When the latter got out to perform the early morning prayers, al-Borak hit him by his sword, but the sword slipped to his buttocks and caused him a wound.

When he saw this, he told Mou'awya: I have good news for you. If I inform you will this be benefitting for me?

Mou'awya replied: «Yes!»

He said: I have a brother who killed Ali this early morning.

He said: I wish he was unable to do that.

He replied: Yes! Ali goes out alone. He has no escort.

Mou'awya ordered that al-Borak be killed.

Then, Mou'awya told his people to bring him al-Sa'idi, who was physician.

When the physian looked at Mou'awya he told him: «You have two choices; I either will heat a bar of iron to cauterize the same place of the strike of the sword; or give you a dose that will turn you into impotent (unable sexually to have a child).

Mou'awya said: As for cauterization I cannot stand it. But, concerning the dose that turns me into impotent sexually and unable to have more children, it is better for me. I have Yazid and Abdullah and I am satisfied with them.

The physician gave him the dose. Mou'awya recovered but he had no more children. Afterwards, he ordered that escort be tightened and increased the number of guards. He also ordered that the constables (guards) protect him as he was in the position of prostration at the time of prayers.

Amre Ibn Bakr goes to kill Amre Ibn al-Ass

Amre Ibn Bakr ambushed against Amre Ibn al-Ass at that time, but Ibn al-Ass complained a belly-ache. So, he ordered his chief constable (Khareja Ibn Huzafa)[1], Khareja was from Bani Amer Ibn Louay, to peform prayers in stead of him.

When Khareja went out to perform prayers, Amre Ibn Bakr attacked him and killed him by his sword. He thought him (Khareja) was Amre Ibn al-Ass.

People took him to Amre Ibn al-Ass hailing him as caliph.

He asked: Who is this man?

They said: Amre!

He said: who is the man that I killed?

They answered: Khareja Ibn Huzafa.

He said: I swear by Allah, I never thought him but you, O, dissolute!

Amre said: You wanted me and Allah hath wanted Khareja.

Then Amre killed him.

Mou'awya was informed. He wrote a poem and sent it to Amre.

- There is a murder; and the reasons of death are many

(1) Khareja Ibn Huzafa was well-known in Egypt. He was not the brother of Abdullah Ibn Huzafa.

The death of a Sheikh from Louay tribe

- O', Amre! Take it easy! You are his uncle

And his companion save men who are relatives

- You have survived as his sword brought death

To the son of the father of the deserts Sheikh Taleb

- And I was hit by the sword of another one like him

As if it was an inevitable strike for us

- And you enjoy amusement each day and night

In your Egypt, white like beautiful antelopes.

His age and his Caliphate period, for whom may Allah's good pleasure is prayed

There is a difference on how long he lived till his death, for whom may Allah's good pleasure is prayed. Some people said he was asassinated at 59. It was also said that al-Hasan had mentioned: «My father was killed at 58.» Others said Ali was assassinated at 65.

Ja'far Ibn Mohammad said: «Ali was killed at 63.»

This is likely the right estimation.

Abu Ishak said: «Ali, for whom may Allah's good pleasure is prayed, was killed at 63.

Hisham, the servant of Ali, said he was killed as he was over 58.

His caliphate lasted for five years save three months. Then, he was murdered by Ibn Moljam (Abdul Rahman Ibn Amre on 17th Ramadan. So, his caliphate period lasted four years and nine months. He was killed in 40 Hijra, as he was 63 year old.

Al-Hasan Ibn Ali performed prayers on Ali Ibn Abi Taleb. He recited four Takbirat (Allah Akbar - Allah is greater). Ali, may peace be upon him, was buried in al-Kufa nearby al-Jama'a Mosque in al-Rahba, next to Kenda gates before Moslems finished the dawn prayers.

It was said, he was buried close to al-Imara Palace. It was also said his son al-Hasan moved his body to Mena where he buried him in al-Baqi' near the tomb of his wife Fatema.

Abu al-Feda' said (and he was supported by Ibn al-Athir and others) that his tomb is the well-known one in al-Najaf, which is still being visited nowadays by people to get the blessings.

Al-Hussein's speech after his father's killing, for whom may Allah's good pleasure is prayed

When Ali, for whom may Allah's good pleasure is prayed, passed away al-Hussein went to the Greater Mosque where he met with the people and where they gave him the pledge of allegiance. Then, he addressed the people. He said:

«You have done it! You have killed the Commander of Believers. I swear by Allah; he was assassinated at the night when the Quran was revealed and when the Book was lifted and the pen dried; and at the night when Mousa Ibn Omran passed away and Messiah ascended.»

The great companions who passed away during the Caliphate of Ali

During the caliphate of Ali, for whom may Allah's good pleasure is prayed, the great companion Hudaifa Ibn al-Yaman passed away. The conquest of al-Dainour was done by him. Omar Ibn al-Khattab, for whom may Allah's good pleasure is prayed, appointed him in al-Madain. He stayed there until his demise.

He passed away forty days after the assassination of Othman.

The Prophet, to whom may Allah's Blessings and peace be granted, confided to him the names of hypocrites and double-faced. And He informed him on the seditions to be broken out. He was the one whom the Messenger of Allah, to whom may Allah's Blessings and peace be granted, had sent at al-Ahzab (parties) Night to bring him the news of the people; and he was promised with al-Jannah (Paradise).

During the caliphate of Ali, may peace be upon him, al-Zubair Ibn al-Awam al-Assadi was killed. He was the cousin of the Prophet, to whom may Allah's Blessings and peace be granted, and one of the ten who were preached for al-Jannah.

The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «Every Prophet has his own apostle and al-Zubair is my apostle.»

He embraced Islam at 16. He was the first to take his sword out for Allah's sake. He was tall and slim-faced.

Omar chose him as eligible for caliphate. He was well to do. He had had stores and many properties. It was said he had also had one thousand servants who were collecting land taxes and duties for him. And he might

gave them at his council. He left properties that were sold for 40,000,000 dirhams. That is a very big sum of money.

He was killed at over sixty at al-Jamal Battle. His tomb is in Wadi al-Seba' (the Valley of Lions).

Al-Masou'di said in Morouj al-Zahab (the Meadows of Gold): «Al-Zubair, for whom may Allah's good pleasure is prayed, was killed at 75.

Talha Ibn Obaidullah (One of the Ten) was killed. He warded off the spears from the face of the Messenger of Allah al-Ohud Battle till his arm was paralyzed.

He was hairy, handsome and slim-faced. He was generous. They used to call him Talha al-Fayad and Talha al-Jud (the Talha of hospitality and the Talha of generosity).

He was hit by a spear on the Camel Battle and remained bleeding till he died. He was buried in al-Basra with his father on the same day. He was also called al-Sajjad (the one who prostrates very much; who performs prayers).. He died at 64. And Mohammad Ibn Talha was also killed.

Sulman al-Farsi also passed away. He was a great companion. He participated in al-Ahzab (Parties) Battle. He adviced on the digging of al-Khandaq (Trench) in Medina. It was said he lived 200 years. And some said he lived over 200 years.

Abdullah Ibn Sa'ad Ibn Abi Sarh al-Qarashi al-A'meri died. He was Othman's labourer in Egypt. He had his own raids and conquests. When he was dying he said: «O, Allah! May you make prayers the last work that I do.

When dawn broke out he abluted and performed prayers. And as he was intending to say Salamu Alaikum (peace upon you) on the left side (at the end of prayers) he passed away.

Hakim Ibn Jabla al-Abdi also died. He was honest and respected. He commanded al-Sind compaign. He raided it and when he returned he stayed in al-Basra. He was killed at the Camel Battle.

Khebab Ibn al-Arta' al-Tamimi was one of the Moslems who took part in Badr Battle. He died during the caliphate of Ali, for whom may Allah's good pleasure is prayed. He was considered one of the greatest companions. Suheib Ibn Senan died; Ammar Ibn Yasser was killed and al-Ashtar died of poison. Meanwhile, Mohammad Ibn Abi Bakr, for whom may Allah's good pleasure is prayed, was also killed.

Conclusion on Ali's caliphate and wars

Correspondence, speeches and conversations are the most important sources because they are, in our opinion, the best thing that historian depends on. Such sources show the spirit of the age and the purposes of the men of religion who had a leading role in making the events and directing the developments. They are the pillar on which historians build their judgements.

Thanks be to Allah, we have many documents and instruments of this kind from which historical facts emerge.

What is more important now is to reach conclusions out of the events and to link them with each other so as to justify them and their results as well as to dot i's and cross t's.

So, we cannot but say on Allah we depend; and Allah, to whom blong majesty and might, is sufficient to support us and help us succeed.

Following the assassination of Othman, for whom may Allah's good pleasure is prayed, his relatives fled to Mecca. Meanwhile, the people of Medina gave the pledge of allegiance to Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed. At that time, he was the only one among companions to have the right to caliphate because he was among the first companions who embraced Islam and fought for its victory by all means.

Moreover, he was the cousin of the Messenger of Allah, to whom may Allah's Blessings and peace be granted, his foster child and his son-in-law.

In addition, he was among the best Moslems who fought for the victory of religion, knowledge and favour.

Then, the immigrants and al-Ansar (supporters) gave the pledge of allegiance to him. But, Talha and al-Zubair failed to give the pledge of allegiance. Later, they gave him the pledge of allegiance. They said they had given the pledge of allegiance unwillingly.

Subsequently, they hesitatingly requested his permission for Omra (minor pilgrimage). When they arrived in Mecca they met Aiysha. They agreed on the opinion of revenge for Othman and fighting Ali because he, they think, took part in his killing. And they asked him to punish the criminals.

As for Mou'awya, he rejected to give the pledge of allegiance to the caliph because he knew he would fire him from al-Sham state after he had cemented his foothold there, particularly that those who besieged Othman, for whom may Allah's good pleasure is prayed, were asking him to sack his relatives.

Ali, for whom may Allah's good pleasure is prayed, wanted to replace them in a bid to defuse the dispute that led to the rebellion and the killing of

Othman. He viewed their continuous stay as a deficiency in his faith. And Mou'awya was a labourer of the caliph who has the right to keep him or to sack him. Furthermore, he was not a candidate for caliphate after Othman.

Mou'awya wanted to be independent in al-Sham, but he kept this objective as secret. He claimed demanding revenge for Othman's blood. So, he ignited the people of al-Sham to fight Ali.

Ali, may peace be upon him, knew that Mou'awya had rejected to give him the pledge of allegiance. For this he negotiated him; but Mou'awya showed an intransigent attitude. So, he prepared himself for fighting him after he lost all hope in making conciliation with him. He did not expect to go into fighting with Aiysha and her army. When he was informed on her march, he changed his destination and led his army towards her. He couldn't convince her to quit her attitude on launching a war against him.

She clinged to her demand of taking revenge against the killers of Othman, though she had ignited people before he was killed!!!

How did she change her attitude completely?

They said she had harboured hatred for him since the incident of al-Ifk (Lie). Read this chapter in the Book «Mohammed the Messenger of Allah by the author.»

She wanted Talha to be the next caliph. When people gave the pledge of allegiance to Ali, she gathered people in Mecca and addressed them. She urged the people to fight Ali and his companions in demand of Othman's blood.

She considered Ali as one of Othman's assassins despite the fact that he was innocent as he repeatedly said and as events showed.

Of course, he felt angry because of Othman's policy; that policy which caused the people's indignation. But, Othman, for whom may Allah's good pleasure is prayed, was considerably affected by his relatives. He was unable to treat the situation and he insisted on keeping them in their positions in spite of all warnings and in spite of the tightened siege made around his home. This led to the confusion of Ali who was unable to put and end to the siege and send the besiegers a way once for all. And though he managed to send them away they returned after they made sure that Othman was persistent in his own policy and that he had no intention to respond to their demands.

Ali, for whom may Allah's good pleasure is prayed, ordered his sons and the sons of his companions to guard and protect Othman. He ordered them to stay close to the door of Othman's home.

Ali had no army to resist the besiegers or drive them away. The besieged

caliph preferred to die as martyr than to shed blood. For this, he forbade fighting them by anyone. Mou'awya did not send any army to rescue him even lately. It is said he deliberately slowed down sending the army. So, how did they say that Ali took part in killing Othman though Talha and al-Zubair who joined Aiysha were tough on him?

As people gave the pledge of allegiance to Ali, he was demanded to revenge against all those who took part in killing Othman. And they are many people and spread everywhere[1].

They demanded him to do this even before things became clear for him or before he had the opportunity to make a precise investigation so as to unveil the criminals and to be able to punish them without causing a rebellion or a sedition.

It was strange that Aiysaha, Talha and al-Zubair demanded revenge though they were known for their difference with Othman.

Talha had ambition to be the ruler of Yemen and al-Zubair had ambition to be the ruler of Iraq. When Ali did not appoint them, they cooperated with Aiysah for they knew her hatred for him. They took revenge as a pretext for their campaign.

Ali viewed them as disobedients; and he fought them by an army made up of his companions though this was an act forbidden by Islam. (Islam forbids that Moslems kill each other).

Ali, for whom may Allah's good pleasure, defeated Aiysha's army at al-Jamal Battle. But in fact, this battle was a defeat for all Moslems as 10,000 Moslems were killed. The dead were from among the most courageous Moslems.

It was the first war in which Moslems fight each other.

The matter did not stop at that point. Ali found Mou'awya and his army from al-Sham ready for fighting him. So, he prepared himself for fighting them and met them in Seffin in a 110-day battle as some historians said[2].

The overt pretext for Mou'awya's rejection to give the pledge of allegiance, as we mentioned before, was demanding the revenge against the killers of Othman. He succeeded in igniting the people of al-Sham by hanging Othman's shirt and the fingers of his wife Na'ela at Damascus Mosques as

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(1) Ibn Hazm said: But they (the killers of Othman) were many. He was unable to carry out the job. So, it was not a must as he had no ability to do it. It is like when a Moslem is unable to perform prayers, fasting and pilgrimage. Allah, Be He exaled, said: «Allah does not order a person to do what he is unable to.»

(2) Read Murouj al-Zahab Book by al-Mas'oudi.

well as spending a great deal of money (as bribes)!!!

But, the covert reason was to keep al-Sham under his control. He wanted to be the caliph not to revenge for Othman's blood. Had he stood for caliphate he would have not got it because there was the man who is better and more precedent than him in Islam; the man who fought for Allah's sake in the truest manner. He is Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed. The Seffin Battle was about to be over by a defeat for the army of Mou'awya who was preparing himself for escape. But, the trick concocted by Amre Ibn al-Ass with the aim of halting the war by raising Qurans for arbitration changed the course of events.

Ali, for whom may Allah's good pleasure was aware that it was a trick but he was forced to accept arbitration. Had he insisted on rejection the majority of his army would have broken up.

After the arbitration was done in the way we mentioned above, Ali considered it as contradictory to the Book of Allah. For this, he exonerated himself from it. He did not recognize it.

As a result, al-Khawarej (the dissidents) rebelled against him and accused him of disbelief for «he had accepted arbitration» though they were the party that forced him to accept it. They fought him but he emerged victorious over them. But that victory left its far-reaching consequences for he did not exterminate them. The result was that one of al-Khawarej killed him.

Following that grave event, Moslems broke up into two parties: the people of Sunnis and the people of Shi'ites. And the Shi'ites disintegrated into factions; each faction accuses the other of disbelief and atheism. This difference has remained till our present time.

The opinion of Ibn Abbas on the Orthodox Caliphs and his father al-Abbas

Abdullah Ibn Abbas went to Mou'awya and met him. Present were the Quraishian notables and VIPs. When Ibn Abbas sat Mou'awya told him: I want to ask you about some issues.

He said: You can ask whatever you want.

Mou'awya asked: What do you say about Abu Bakr?

He replied:

«May Allah hath mercy upon Abu Bakr! I swear by Allah; he was a good reader of Quran. He also forbade bad acts and was a ware of his guilt.

He had a strong faith in Allah. He supressed whims and ordered doing

good. He used to perform prayers all the night and to fast all the day. He surpassed his companions in worshipping and subsistance and excelled at asceticism and abstinence. Allah hath got angry with those who hated him and those who attacked him!

Mou'awya said: O, Ibn Abbas! What do say about Omar Ibn al-Khattab.

He replied:

«May Allah hath mercy upon Abu Hafs Omar. I swear by Allah, he was an ally to Islam, a shelter for orphans and supporter of good acts. He was a place of faith and a haven for the weak.

He was the stronghold of the true people. He stood for the right of Allah, to whom belong majesty and might, patient and alert till he explained religion and conquered the country and secured people. May Allah damn those who accuse him of defeciency till the Day of Judgment.»

He said: What do you say about Othman?

Ibn Abbas replied:

«May Allah hath mercy upon Abu Amre, I swear by Allah; he was the most generous among al-Ja'ada and the best worshipper; who spends all the night in reciting Quran and prayers. He had rich tears when the hellfire was mentioned. He was true doer at the time of good acts and in a leading place to each grant. He was shy, with dignity and truth. He was the one who financed al-Osra army. He was the son-in-law of the Prophet, to whom may Allah's Blessings and peace be granted, May Allah damn those who curse him till the Day of Judgment.»

Mou'awya said: And what do you say about Ali?

Ibn Abbas replied:

«Aba al-Hasan, for whom may Allah's good pleasure is prayed, I swear by Allah, was the knowledge of truth and the source of faith. He was the place of reason and the sea of dew. He was the mountain of intellect and the source of glory for people.

He is a caller for the greater pilgrimage and he clings fast to the strong bond of relation. He is the best one who believed and was pious. He is the best in fluency and reading; and the best among those who witnessed confidential talk bar the prophets and the Messenger of Allah Mohammed. He is the companion of the two Keblas.

Is there anyone like him?

He is the father of the two grand sons of the Prophet.

Is there any man similar to him?

And he is the husband of the best women.

Does any one in the world excel at him?

He is like lions at fighting and he is very brave at wars.

I never saw and won't see like him.

May Allah damn those who accuse him of deficiency till the Day of Judgment.»

Mou'awya said: O, Ibn Abbas!! You have said too much about your cousin. What do you say about your father al-Abbas?

Ibn Abbas replied:

«May Allah hath mercy upon al-Abbas Abu al-Fadl. He was the counterpart of the Prophet of Allah, to whom may Allah's Blessings and peace be granted. He is the pupil of uncles' master. He has the morality of his generous forefathers and the dreams of his glorious grandfathers.

His favours are many. He is the companion of Ke'ba and watering. He is the companion of rituals and recital. And why he is not so as he was raised by the most generous among human beings.»

Mou'awya said: «O, Ibn Abbas! I know you as outspoken. You are the best speaker among your family members.

Ibn Abbas said: Why not? The Messenger of Allah, to whom may Allah's Blessings and peace be granted, said: «O, Allah! May you help him be deeply educated in religion; and may you teach him interpretation.»

Then, Ibn Abbas added:

«O, Mou'awya! Allah, Praised be His Name, bestowed on Mohammed, to whom may Allah's Blessings and peace be granted, companions who preferred Him to themselves and money. And they sacrificed their souls for him in all cases. Allah, Be He exalted, described them by saying: «They are lenient to each other... etc.). They observed all the rituals of religion and exchanged sincere advice on the way of giving independent opinions to Moslems in a right manner till its methods got reasonable; its causes got strong; the graces of Allah emerged, His religion got stable, its characteristics got clear; Allah, by them, humiliated polytheism; eliminated its soul and demolished its pillars and Allah's word became the highest and most sublime as the word of unbelivers became the lowest.

May Allah's Blessings and peace be upon those pure souls and sublime spirits. In life they were loyals to Allah and after death they were alive and alert. They departed for the afterworld before they reach it and they went out

of the world as they still stay in it!»

Mou'awya interrupted Ibn Abbas and said:

«O, Ibn Abbas! Let us change this subject! Let us talk about something else!

Excerpts from the sayings, wisdoms and proverbs of Ali, for whom may Allah's good pleasure is prayed

«Al-Maso'ud said: «People kept by heart some 480 speeches delivered by him on all occasions;» from which we hereinafter list some that which people used to repeat in saying and in action.

Some of his supplications, for whom may Allah's good pleausre is prayed:

«Oh, Allah! May you forgive me for what you know more than I know about myself! And may you reward me forgiveness!

O, Allah, May you forgive me for what I promised but you don't find fidelity for it within myself.»

O, Allah, May you forgive me for the rapprochement I sought with you by my tongue; but then, my heart went counter to it.

O, Allah! May you forgive me for the signs of eyes, the slips of utterances, the inadvertances of mind and the lapses of tongue.»

He, for whom may Allah's good pleasure is prayed, said: «O, people! Asceticism is a shortage of hope. Thanks are at graces! Abstinenance at the prohibited! Let not the forbidden beat your patience.

Don't forget praise of Allah at graces. He offered you evident proofs and book (so that you have to do what He ordered you to do and to avoid what he ordered you to shun!)

Ali, for whom may Allah's good pleasure is prayed, said: describing al-Jannah (paradise):

«Preferential degrees and differential placings; its grace is ceaseless. And its resident doesn't feel bored; its immortal doesn't get old and its inhabitant doesn't feel hopeless!»

He said about the glorious Quran:

«You have to know that this Quran is the adviser who doesn't cheat, the guide who doesn't go astray and the speaker who doesn't lie.

Everybody, who recited the Quran, has got an increase or a decrease; an increase in guidance towards the right path and a decrease in inadvertance. You have to know that there is no poverty but without Quran and there is no richness but with Quran. So, cure your illness by it and rely on it for your difficulties. By it, there is a reward for the most dangerous diseases, which is disbelief, hypocrisy, dissoluteness and aberration.

So, beseech Allah by it and head for it by His love. Don't seek His creatures by it. Creatures have never besought Allah, Be He exalted by anything like it.»

You have to know that it is an intercessor and an intercessed, and it is a teller and a believer. He for whom Quran interceded on the day of Judgment would be one of the goodmen.»

His saying on the virtuous

«A sign that shows one of them (the virtuous) is the power of faith (religion), decisiveness with leniency, belief with conviction, care with knowledge, knowledge with patience, reverence with worshipping, endurance with poverty, patience with hardship, demand in honest way, activity with righteousness and shunning greed.

He (the virtuous) acts good as he feels submissiveniss. At sunset his concern is gratitude and at sunrise his concern is remebrance. He sleeps at night with the feeling of caution and gets up in the morning with the feeling of happiness. He is cautious for the inadvertence he was warned against and glad for the favour and mercy he had.

If he felt it difficult for himself he won't give it what it likes. The utmost happiness for him is the immortal and his asceticism is about what is mortal. He mixes patience with knowledge; and saying with action. You see him with hope close to him; and fault away from him. His heart is submissive and he remains self-contained, humble in food, easy in treatment, his religion is impregnable, his lust is dead, his wrath is quenched good from him is hopeful and bad from him is not anticipated. If he was among the inadvertents he would be put down among the recallers; and if he was among the recallers he would not be put down among the inadvertents. He forgives those who treated him with injustice; and gives those who didn't give him. He mends fences with those who were at odds with him; his bad act is off and his saying is fine. His sin is absent and his favour is present; his good is coming and his evil is going away. In the quakes, he is firm and in hardships he is patient. In the welfare, he is grateful. He does not practice injustice against whom he hate or hurts whom he loves. He recognizes right before any one witnesses and he does not waste what he maintains for others; nor he forgets what was

recalled. He does not compete in titles or hurts neighbour. He does not rejoice at the misfortune of others and does not share in evil. He does not breach right. If he kept silent, he won't feel distressed. And if he laughed his sound was not loud.

If he was subject to tyranny he kept patient till Allah revenges for him. His spirit is tired of himself, and people trust him. He tired himself for his later world and he comforted people from himself by distancing himself from those who distanced themselves from him through his honesty and asceticism on the one hand nearing himself from those who neared from him through leniency and mercy. Distancing himself is neither haughtiness nor mightiness. And his nearness is neither guile nor deception.»

Ali, for whom may Allah's good pleasure is prayed, also said recommending his son:

«O, son! Make yourself a scale between others and yourself. Like for others as you like for yourself. And hate for others what you hate for yourself. Don't do injustice as you don't like to be done injustice!

Do unto others as you like other to do unto you. And abhor your own bad acts as you abhor other's!

And accept from people what you want them to accept from you. Don't say anything you don't know even if it is little; and don't tell what you don't like to be told to you. And you have to know that fancy is against rightness and it is the disease of minds. So, work hard in your toiling and don't be treasurer for others. And if you guided others to your purpose you should be more submissive to your God.»

One of the finest wisdoms told by Ali, may peace be upon him, to his son through his recommendation reads as follows:

«Keeping what is in your hands is more lovable for me than requesting for what is in the hands of of others. And the bitterness of despair is better than requesting people! And craft with abstinence is better than richness with dissoluteness. And the person is more capable to preserve his own secret. May be a man seeking his own damage. He who considered saw better. Compare yourself with the virtuous people you'll be one of them. And distance yourself from the people of evil you will be away from them. How bad is the illegal food! And doing injustice to the weak is the worst thing. If awkwardness was leniency, leniency was awkwardness!

Perhaps, the medicine was a disease; and perhaps the advice of the clumsy and cheating the adviced. Beware of dependence on wishes for it is the commodity of the storm (it goes with the wind). And mind is the store of experiences. And the best experiences are those which give you telling lessons. Take the chance before it becomes agony. Neither every seeker is a success,

nor each absent is back. And it is corruption to lose food and to spoil the people. And each matter has its consequence. You'll get what is destined for you. Trader is adventurer. And perhaps a little is more than much.»

Ali, for whom may Allah's good pleasure is prayed, also said:

«Don't make a friend of the enemy of your friend thereby antagonizing your friend. And give advice to your brother; good it would be or bad! Be lenient with those who were tough with you; they are about to be lenient with you.

If you want to sever ties with your brother you have to let a place for him to return when you think it one day.

He who thinks you are good believe him.

Don't let the right of your brother get lost because of what is between him and you. He whose right you lost is not your brother! Don't make your family the most miserable!

Don't try to be close to those who did not show desire to meet you.

Your brother's ability for severing ties with you won't be stronger than yours to cement these ties with him.

His ability for insulting you won't be stronger than yours to do good to him.

Don't view the injustice done to you by others as big, for they seek hurting themselves and benefitting you.

It is not the reward of the person who pleased you to do bad to him.

«How bad is submission in need; antipathy in richness; shunning neighbours. The companion is proper; the friend is the person who is true in absence; prejudice is partner of blindness; Non-relative might be closer than relative; and relative might be further than non-relative.

Relative is the one who has no beloved.

He who trespassed the right his sect would be narrower.

Despair might be awareness if greed was destruction.

Delay evil you can summon it everytime you want.

Severing ties with the ignorant tantamounts ties with the reasonable.

He who surrenders to time it will betray him!

And he who glorifies time it will insult him.

If the Sultan changed time changed!

Ask for the companion before you start your travel; and ask for the

neighbour before you stay at any home. Stinginess is disgrace; patience is courage; asceticism is wealth; piety is paradise, satisfaction is the best companion; knowledge is a generous inheritance and good manners is renewable costumes.

Thought is a clear mirror.

The chest of the reasonable is his own secret's case.

Cheerfullness is the means of amity.

Propability is the grave of defects.

He who felt satisfied with himself will have many indignants over him.

Alms is a rescuing medicine.

When you are able to beat your enemy make forgiveness as gratitude for your ability over him.

The weak person is the one who is unable to gain companions and the weakest is the one who lost those companions he already gained.»

The person whose work was slow, his noble descent won't accelerate his steps.

He who conceals anything his tongue slips and heart pages will reveal his emotions.

The best asceticism is the concealed.

The doer of good is better than it and the doer of bad is worse than it.

Be tolerant; dont' be wasteful!

Be generous; don't be miser!

The most honourable richness is quiting wishes!

He who goes to people with what they hate they will say about him what they don't know!

He who prolonged work would misconduct!

There is no use of more worshipping if duties are not done!

«The tongue of the rational is behind his heart, and the heart of the irrational is behind his tongue.

Your defects are concealed so long as you are serious!

The people who are more capable to punish are more capable to forgive.

«There is no wealth like reason; and there is no poverty like ignorance. There is no inheritance like good manners; and there is no supporter like consultation.

- Patience is of two kinds: Patience over what you hate; and patience over what you love.

- Richness at alienation is home and poverty at home is alienation. Money is the means of desires.

He who warned you is like the one who brought you good news.

- Tongue is like a lion if it is released it would slay.

Missing the beloved is alienation.

Ignoring the need is easier than asking for it from a person other than its people.

Don't feel ashamed of giving little for deprivation is less than it.

Abstinence is the ornament of poverty.

Thanks is the ornament of richness.

The ignorant cannot be seen but either immoderate or excessive.

When mind is mature speech lessens.

He who installs himself Imam for people he must start to teach himself before teaching others. And his lessons must be through his practice before his tongue.

The one who teaches and educates onself is more worthy of reverence than the one who teaches people and educates them.

Each man is worthy of his well-done work.

He who quits the saying «I don't know!» shall be hit badly.

- The opinion of the old man is lovable for me.

- I wonder whhy you are despondent as you can beseech forgiveness.

- A scholar might be killed by his knowledge as it was useless to him.

I'll define Islam in a way that no body has ever worked it out before me; Islam is sumbissiveness; and submissiveness is certainty; and certainty is belief; and belief is acknowledgement; and acknowledgement is performance; and performance is action.»

- The greatness of the creator belittles the creature in your eyes.

- A person who economizes will never be poor.

- The few children is one part of solvency.

- Showing affection is half-way to reason.

- Grief is half-way to old age.

- Back your faith by charity; and fortify your funds by alms; and push away the waves of woes by supplication.

- Man is concealed under (his/her) tongue!

- A man perished for he does not know his standing.

A person who is satisfied with the action of anybody is like partner. And every partner to evil has two guilts; a guilt for its action and another for satisfaction.

- Patient won't lose victory even if time gets too long!!!

There will never be two different calls but one of them is going astray.

He who showed his page to truth has passed away.

He who placed himself under suspecion must not blame those who suspect him.

He who kept his own secret shall have the choice at his hand.

A person won't be blamed for delaying his right; but he will be blamed for seizing not his own.

- Quitting guilt easier than request for penitence!

- People are enemies of what they don't know!

If you felt afraid of a thing you should face it for the difficulty of standing it is greater than what you are frightened of.

Deter the offensive by rewarding the beneficent.

- Open-mindedness is the lever of command.

- Greed is everlasting serfom.

- He who did not survive by patience would be destroyed by fear.

- The first recompense for the patient is people's support for him against the ignorant.

If you were not forbearing you have to. He who imitates people almost will be one of them.

- Self-conceit is bad.

- Difference destroys opinion.

- Envy by a friend is evidence of weak amity.

- It is unjust to destroy confidence by doubts.

- One of the most honest actions of the generous is his inadvertence of what he knows.

- He who is dressed in shyness people won't see his defect.

- The greedy is the one who seeks humiliation bonds.

- He who goes to a well-to-do man and shows modesty to him for his richness two thirds of his religion will be lost.

He who surrendered to laziness would lose rights.

He who obeyed the informer would lose his friend.

The day of the oppressed is more difficult for the oppressor than the day of oppressor for the oppressed!

How many are they, the telling lessons! And how few are they, the people who make use of them!

- A zealous has never fornicated.

- Return the stone to the place from which it came. Evil won't be warded off except by evil.

- More praise means flattery; and more cognition of good acts means envy.

- The most serious guilts are those which their perpetrators underestimated.

- He who considered others' defects and denounced them; then he satisified with them for himself is a fool.

Don't view as bad any word spoken by anyone as you find the slightest possibility of its good connotation in it!

- Rapprochement with people on the basis of their good manners is a necessity for avoiding their calamities.

- How good is the modesty of the rich towards the poor in request of what Allah hath given! And better than this is the self-pride that the poor show before the rich depending on Allah, to whom belong majesty and might.

- To keep self-respect, it is sufficient for you to avoid what you dislike from others.

He whose inner self is good, his outer self is good too.

Backbiting is the effort of the weak.

The worst companions are those who represent a burden for you!

Elegies for Ali, for whom may Allah's good pleasure is prayed

Abu al-Aswad al-Du'ali said:

- Tell Mou'awya Ibn Harb

Let them not rejoice the fortune!!!

- In the fasting month you befell us a calamity

You have killed the best man under the sun
- You have killed the best horseman
The best to fight on battlefield
- He was the best faithful
Who used to devote himself for worshipping
- When you saw the face of Aba Hussein
You saw the crescent in full
- Quraish knew where it was
That you are the best in descent and religion
Bakr Ibn Hassan al-Bahri said:
- Tell Ibn Moljam and the fates are conquerors
You have destroyed pillars of religion and Islam.
- You have killed the best man
And the greatest man in Islam and faith
- And the most knowledgeable on Quran
Also on the Messenger's tradition and hadith
- The son-in-law of the Prophet, his supporter
His traits have become light and evidence
- Despite the envy others feel he had
The position of Haroun to Moses Ibn Omran
- He had told them on his murder
Before death a long time ago
- I remembered his killer as my tears drop
I said, to whom, the God of the throne, belong majesty and might
- I did not think him a human being
No! He was Satan
- May Allah doeth not forgive him
Or hath mercy on him for his crime
O, a strike of a dissolute who did not want it
But to have the satisfaction of the God of the throne

- But a strike from a tyrant whose veins are fire
And he will meet the Gracious who is angry
- As if he did intend to kill him
Only to suffer the torment of hellfire!!!
Al-Fadl Ibn al-Abbas Ibn Abi Lahab said:
- I never thought the matter would be so
For Hashem then for Abu al-Hasan
- The pious, the first to pray for His Kebla
And the most knowledgeable on Quran and Sunna
- And the last one who remained from the closest
Companions of the Prophet of Allah
And the one who helped Jabriel bathe and coffin Him
- He has the greatest traits that nobody has
None of the people has one particle of his righteousness
And Ismael Ibn Mohammad al-Hemiari said:
- Ask Quraish as they are aware
Who was the firmest in religion
- Who had precedence in Islam
In knowledge and who is the purest in kins and children
- Who said there is only one God. When others fought Islam
And worshipped idols and gods
- Who was the most courageous when others fled
And if they offered nothing he gave everything
- Who was the fairest in ruling and
The clearest, truest and most faithful
- If they count men you'll be the best
And the greatest and most pious
- You confronted people of arrogance
And of intransigence and in the right of Allah
They are unbelievers!!!

The opinions of orientalists on Ali Ibn Abi Taleb, for whom may Allah's good pleasure is prayed

Mr. Moer's opinion

Ali, for whom may Allah's good pleasure is prayed, passed away at 60. His caliphate lasted for four years and nine months. This period was full of battles and troubles. During his youth, he was one of the greatest hereos at the wars of Islam. But, after the demise of the Prophet he did not take part in any battle.

Late in his age, he got fat. He didn't marry any other woman when Fatema, the daughter of the Prophet, was his wife. But after she passed away he married more than one woman.

Ali was a tender and sensitive father. He got a female child as he grew older. He used to make jokes and to dally with her while putting her on his knees. He gave his child a special emotion.

Ali was the last orthodox caliph and the first Ithnai A'sharieh Imams (the twelve Imams). He was flexible, generous, patient and capable of withstanding difficulties and hardships.

He did not show hatred towards al-Khawarej who rebelled against him and tired him.

He was rational in his consultation. Many common proverbs were attributed to him. But his proverbs were similar to Sulaiman's from which others got benefitted but not him.

The opinion of Prof. Washington Irving

We have no comment on the good manners of Ali. He was honest and generous. Such a morality was clearly shown in all periods of his life. Ali was the most outstanding man of Islam in its early era. He was full of the enthusiastic relegious spirit that he gained during his companionship with the Prophet Mohammed; and he took his generous morality as an example.

Ali was the first caliph who took care of letters and arts. He also composed poetry. Many wisdoms and proverbs were translated into several foreign languages and kept by heart.

«Property is for Allah» was engraved on his seal.

Divination (Al-Jafr) and its attribution to Imam Ali, for whom may Allah's good pleasure is prayed

Divination is an overall knowledge of the predestination which includes all details (Partially and wholly) about what happened in the past and what will be (in the future). It is fate and destiny which represent (the whole reason) Divination is coupled with the comprehensive (Al-Jame'a) which is the one united whole!!!

Some people said that Imam Ali Ibn Abi Taleb had put down the twenty eight letters through the greater presentation in the skin of she-goat and a four-month-old ewe (she-sheep).

Special terms are taken out of the predistination tablet in a special way and certain conditions. This is a knowledge inherited by Ahlul-Bait (The Prophet Mohammed's family) as well as those who belong to them (mature sheikhs). They used to keep this in secret. It is said that only al-Mahdi al-Muntazar 7shall know the truth of this Book in the last time.

Ibn Talha said: The Divination and al-Jame'a (The Comprehensive) are two great books. One of them was mentioned by Imam Ali while he was delivering a speech in al-Kufa on the pulpit and the other was confided to him by the Messenger of Allah, to whom may Allah's Blessings and peace be granted, and ordered him to put it down. Ali, wrote its letters separately in the same way of Adam Book in Jafr (Divination). So, it was well known among people because it had information on what happened in the early dawn of history and later.

Al-Jarjani said: Al-Jafr and al-Jame'a (Divination and the Comprehensive) are two books of Ali in which he mentioned the events from the begining of the world till the afterworld (by the means of using the knowledge of letter!)...

The well known Imams, his sons, knew it and ruled according to it. Al-Jafr (Divination) as one of the knowledges that the Messenger of Allah, to whom may Allah's Blessings and peace be granted, confided to Ali, for whom may Allah's good pleasure is prayed, and which his sons inherited it from him, is the doctrine of early Shiites who believe that the imams don't make mistakes or guilts, they are infallible and inerrant. Ahlul-Bait are infallible and inerrant.

It is said al-Jafr was worked out by Ja'far al-Sadeq, the sixth Imam (This is mentioned by al-Dumeiri in his book 'Al-Haiawan (The Animal) quoted from the (Manners of the Writer) of Ibn Qutaiba. It is put down in the skin of a she-goat to foretell Ahlul-Bait about the events that will take place in the future (till the last time). Al-Ma'are said in a peom:

- They admired Ahlul-Bait as

Their knowledge came to them through al-Jafr

- And the astrologer's mirror even it is small

It showed him all populated places and the wasteland.

Ibn Khaldoun said in his al-Muqaddema (the Introduction): «You have to know that al-Jafr (Divination Book) is attributed to Haroun Ibn Sa'id al-I'jli, who was the chief of «al-Zaidia». He had a book that he used to quote from Jafar al-Sadeq in which he mentioned what would happen to Ahlul-Bait in general and to some of them in particular. What had happened to Ja'far and his counterparts (the saints) was written on a calf-skin with Ja'far. Then Haroun al-I'jli quoted it from him and wrote it and called it after the she-goat skin (al-Jafr). Al-Jafr also means the small. So, it became the name of this kind of knowledge. It contained the interpretation of Quran and what is in it; such as the ambiguous meaning as reported by Ja'far al-Sadeq.

This book was not known as a one unit; but some different words emerged. Such words were not coupled with any proof. Had the source been referred to, as Ja'far al-Sadeq, was confirmed it would have been honourable; for he and his companions were people of miracles, etc...

The author says: «We have no evidence that shows al-Jafr (Divination) was put down by Imam Ali, for whom may Allah's good pleasure is prayed, or by Ja'far al-Sadeq.

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